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THE  
PUBLICATIONS  
OF THE  
SURTEES SOCIETY

ESTABLISHED IN THE YEAR

M.DCCC.XXXIV.



VOL. LXXXVII.

FOR THE YEAR M.DCCC.LXXXIX.

At a Meeting of the Council of the SURTEES SOCIETY,  
held in Durham Castle on Tuesday, March 5th, 1889,  
Mr. Greenwell in the Chair,

IT WAS ORDERED, that the Metrical Life of St. Cuthbert  
should be edited for the Society by the Rev. J. T. Fowler.

JAMES RAINE,  
*Secretary.*





his eye with his hande he gaped  
All ye lechours was eschaped  
he saunde his eye all hale  
Alundin de Rege Alfrido

Alfred the grete  
Kyng of Wessex

**W**ho so lytes here fall he leze  
holl cuthbert come and anow aseye

As a pilgryme pry  
At elfride hous almoste to gano  
A seruant half a lafe hym gano  
Spous his yere he fore  
Ye same lafe ye seruando  
yt he had outte all hale ho saunde  
yow felt no feily thing  
Alse sone with in a stert  
Thyngh helpe of saunt cuthbert  
Elfride was yownd kyng

**A**ll myghte god and meyn full  
And with meyn rightfull  
Of his dome waltie dispo  
Englyssh folke for yare foly  
With schappe stowe to chasty  
And in care to close  
Of warrmys werke a grette hoste  
Of dunes and of fyfene with grette hoste  
Entyd england with in  
Vbla ye fyfene folke less  
halfden ye dunes rhye hoste in spres

Ch 3

" THE

# LIFE OF ST. CUTHBERT

IN ENGLISH VERSE,

c. A.D. 1450. "

" DA  
20  
.59  
v.87 "

*FROM THE ORIGINAL MS.*

*IN THE LIBRARY AT CASTLE HOWARD.*

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Published for the Society

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1891.



## P R E F A C E.

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THE manuscript from which 'St. Cuthbert's Life' is here printed was first brought into notice by Canon Raine, who found it many years ago in the Library at Castle Howard. It is described in the list of the MSS. of Lord William Howard ('Belted Will') formerly at Naworth Castle, as 'The Life of St. Cuthbert in English meeter' (*Household Books of Lord William Howard*, Surtees Soc. Appendix, 470, 487). Inquiries have been made in many directions; but no other MS., nor any edition of this Life, is known to exist, though an omission between ll. 4796 and 4797 (see *Corrigenda*, p. 248) shows that there was an earlier MS. It is written on  $202\frac{1}{2}$  pages of vellum, now about 10 inches high by  $5\frac{1}{4}$  across, in a uniform hand, a specimen of which is shown in the frontispiece. The first two leaves, pp. 1-4, are much decayed and in parts quite gone, but pp. 25-28 of the MS. as it now is contain a later copy of this part of the Life, from which the blanks have been filled up in small type in our pp. 2-5. Two leaves have been lost entirely. See p. 152. The otherwise unoccupied part of MS. p. 203, and pp. 204-206, which complete the volume, are full of scribblings and rude drawings of sixteenth and seventeenth centuries, and some disfigurements of the same kind occur in the body of the work (see pp. 245-247). Some of the MS. notes have perhaps been made by 'Belted Will' himself. The volume has at some time been put into a calf binding, and the edges have been cropped so as, in a few cases, to interfere with a word.

Although the Life appeared to be taken almost entirely from well-known sources, it was thought to be very suitable for publication by the Surtees Society, as affording a good example of Northern English of the fifteenth century, and as bringing together, in a convenient form, the whole of the history and the best part of the folklore relating to one of the most famous of our Northern Saints. It is not a continuous life, but a collection of previously existing lives, thrown into English verse, keeping very close to the original Latin prose, and is divided into four books. Book I. is the Irish Life contained in the *Libellus de Ortu Sancti Cuthberti*, which was edited for the Surtees Society by Dr. Raine in 1838, from a MS. of the fourteenth century, probably first written towards the close of the twelfth, belonging to the Dean and Chapter of York, of which there is an account in the Preface to the *Scriptores Tres*. Its fabulous character is pretty evident on the face of it, and is recognised by the editor of the Lives of St. Cuthbert in the Bollandists' *Acta Sanctorum*. Nevertheless, it is very interesting from its references to Irish manners and customs, and as having afforded materials for mediæval hagiography and artistic representations. The windows in the cloisters at Durham once contained, and the St. Cuthbert window at York Minster still contains, many subjects from this Life, which is the only 'authority' for events previous to St. Cuthbert's 'call' at eight years old, as related by Bede. Our translator has not included the supplementary chapters of the *Libellus* (xxiv.–xxix.), but concludes Book I. with the story of 'layks and plays,' which is, no doubt, taken either from Bede or from the early anonymous life, or from some lost source common to both, and to which the earlier chapters of the *Libellus* lead up, after having made out for St. Cuthbert a royal ancestry, through a highly picturesque and romantic chain of circumstances. Cuthbert's origin is not accounted for by Bede or by the Lindisfarne monk, and it is possible that there may be some germ of historic truth at the bottom of the Irish

story. It is a matter on which we have no sufficient grounds for forming a positive opinion one way or the other. If, however, Cuthbert had actually been brought over from Ireland and sent to school in Lothian, Bede must surely have known and have said something about it.

Book II. simply follows Bede's *Vita Sancti Cuthberti* chapter by chapter.

Aftir þe saying of saint bede,  
þe whilk in latyn his lyf wrate  
þat here in englysch' is translate.

See the Table of Contents.

Book III. is from the 'Ecclesiastical History' of Bede, the *Auctarium de Miraculis*, referred to p. 126 n., and from Symeon's 'History of the Church of Durham.' It is designed to tell

Of diuers miracles þat cuthbert did

after his death, and carries the story to about A.D. 1064.

Book IV. seems to be intended as a sort of appendix, and has perhaps been an afterthought. It begins by following the *Brevis Relatio* (p. 187 n.), which gives a brief epitome of Cuthbert's life. This is followed by a calculation of his age, and then by an account of the founding of the minsters of Holy Island and Durham and of their later history, from Bede and Symeon, including the harrings of Northumberland by the Danes, the flights and wanderings of the Haliwerfolk with the sacred body of St. Cuthbert, some remarkable miracles, the murder of Bishop Walcher, and the final settlement at Durham under Bishop William.

By way of conclusion the translator has added an account of the bounds of Islandshire, and of royal and other donations down to 1098, from the *Brevis Relatio*. The translator's own summary of the contents of his work is contained in lines 1-58.

Throughout this volume, the original sources are indicated in the margins, so far as they have been made out; there

are very few places where the translator appears to have ventured on original composition. Such are, perhaps (besides the introductions to the four books), remarks on hatred of religious men, 1175-80; on sickness of good men, 1503-6; on Cuthbert's foreseeing his future greatness, 1583-4; on wild places in Northumberland, 1632-3; the calculation of Cuthbert's age, 6617-6646; remarks on Eata, 6535-6542; on the geography of Northumbria, 6701-6706; that all minsters had their rise from Lindisfarne, 6713-6720; the fate of the monks who remained in Holy Island, 6763-6770; coronation of Guthred at Carlisle, 6833-6840; a calculation of time, 6847-6852; his own theories about women and St. Cuthbert, 7283-7322; and the remarks on 'Oswigius' and 'Oswiw,' 8203-8214. Sometimes he gives little touches from his local or other special knowledge, as in the mention of St. Hilda's chapel, 1129; the 'thrus-house,' 2180; the mantle and ring, 2975; the bishopric of Durham, 6286. That he was no great clerk, appears from a number of mistakes which a more highly educated person would not have made. Thus we have such words as 'Anchonitane,' 1909, and 'Hardinens,' 21, from Latin adjectives, treated as substantives; and at l. 8120 we find 'Adeschemounde' (ad Eschemounde = Eskmouth) as a single word; at l. 40 we have 'anathael' for Nathaniel.

The editing of the manuscript was at first entrusted to the late Canon Simmons, editor of 'The Layfolk's Mass-book,' etc. He had it carefully transcribed, but his long illness and lamented death came before he could bestow much attention upon it. It was then offered to Dr. Sven Söderberg, of Lund, who had the transcript in his possession for some time, but was obliged by more pressing engagements to decline editing the work. Hereupon, after much persuasion from kind friends who judged too highly of my qualifications, I reluctantly consented to do the best I could with it. Every one must have a beginning, and this is my first experience in work of this kind.



I have not been able to bring to bear upon it those stores of philological learning which were possessed by the two scholars who undertook it before me ; but, at any rate, I had a keen interest in the subject, some acquaintance with Cuthbertine literature and art, and a determination to present the reader with an accurate edition from the original MS., with all its faults, real or supposed, together with such notes and other helps as seemed likely to render the book more intelligible and therefore more acceptable to the great majority of our members. And, indeed, with the philological part of the work I have been very greatly helped by the kindness of two friends, one the learned editor of the 'New English Dictionary,' the other the reader for the press at Messrs. Spottiswoode's. Dr. Murray has most obligingly made time to look over all the proof sheets, and has given us the benefit of many corrections and suggestions of the highest value, besides those on doubtful points which are referred to in the notes. His time is so valuable, and his great work is of necessity so engrossing, that we ought to be especially grateful to him for the above help, and for the kind way in which it has always been given. Mr. Adams, my other chief helper, is not known in the literary world, but ought to be. A keen critic, possessing with other scholarly attainments an advanced knowledge of Middle English and Old French, he took a scholar's interest in his official duties connected with the proof-sheets, which resulted in his furnishing me with corrections, illustrative quotations, and critical notes, which are scattered at large throughout the work, especially in the Index Verborum.<sup>1</sup> His zeal has been of signal benefit not merely in this way, but by its reaction on myself, stimulating me to increased interest and exertion. Numerous as are the quotations in the Index Verborum, it is hardly necessary to say that their number might have been increased indefinitely.

<sup>1</sup> See, among others, his notes on 'Nurry,' 'Splent,' 'Wharth,' and on my corrected gloss of the phrase 'Draw on lyte.'

We have just inserted such as seemed especially necessary, or which took our fancy for other reasons, without any attempt at making anything like a complete collection. But the Index contains, I think, all the words that are in any way remarkable, and nearly all find illustration in the text. It is proper to mention here that some of the glosses, etc. in the text are corrected in this Index, where also will be found elucidations of certain words passed over or insufficiently explained in the notes on the text.

The 'Earlier Life,' of which two versions are here given, has been prefixed, as have the Carlisle couplets following them, as affording interesting illustrations. Mr. Adams has directed my attention to an early account, in Wiltshire verse, of the episode of King Alfred and St. Cuthbert, in the 'Chronicon Vilodunense,'<sup>1</sup> lines 474-573, which may be compared with our lines 4333-4571.

It has been pointed out that our translator makes no use of the supplementary chapters in the *Libellus de Ortu*. Hence it is that we have nothing of the once popular story of Cuthbert and the king's daughter, so quaintly told in *Rites of Durham* (Surtees ed.), p. 31. Neither have we any of the marvels related by Reginald, whose *Libellus de admirandis Beati Cuthberti virtutibus* (Surtees Ser. vol. 1) was either unknown to our translator, or disregarded by him as unworthy of credit. Nor have we the least indication of certain modern legends which have constituted most of the post-reformation Cuthbertine folklore, but which, as they are fast dying out, may here be recorded *in memoriam*.

1. *The Dun Cow*.—In a sort of panel or recess in the exterior of the north-west turret of the Chapel of the Nine Altars at Durham is a sculpture representing two women and a cow, substituted about 1775 for one of uncertain date,

<sup>1</sup> Otherwise entitled 'S. Editha sive Chronicon Vilodunense,' as in Horstmann's edition (Heilbronn, 1883). The poem was known to Leland (*Coll.* ii. 195), and was first edited by Black, the editor of the *Life of Beket*, in 1830. We have occasionally quoted from it in the Index Verborum.

much corroded, representing two figures and a cow, of which there is a rude woodcut in Hutchinson's 'History of Durham.' Hutchinson and Surtees think that the sculpture may have represented the riches of the church, in accordance with an old saying, 'The Dun Cow's milk makes the Prebends' wives go all in silk,' and that the legend of the Dun Cow may have arisen out of the sculpture. This legend first appears in *Rites of Durham*, written in 1593, which adds to Symeon's account of the arrival of the monks at Durham thus: 'But, being distressed because they were ignorant where Dunholme was, see their good fortune, as they were goinge, a woman that lacked hir cowe did call aloude to hir companion to know if shee did not see hir, who answered with a loud voice that hir cowe was in Dunholme, a happye and heavenly eccho to the distressed monkes, who by that meanes were at the end of their journey, where they should finde a restinge place for the body of their honoured Saint' (Surtees ed. 61). Robert Hegg, in his *Legend of St. Cuthbert* (1626), says: 'As concerning the vulgar Fables of the *Dun-Cowe*, or the marble Monument of *Hobb of Pellaw*, I finde nothing in the Historians of this Church, who would not leave out any thing, that might concerne *St. Cuthbert* by way of a Miracle' (ed. 1777, p. 28). Dr. Raine states, but without giving any authority, that Aldhune set up the original Dun Cow, that Carileph intended to have placed one somewhere about his cathedral, that Flambard carried out that intention, and that the weather-worn sculpture engraved by Hutchinson was either Flambard's cow, or one erected upon the completion of the Nine Altars (*Brief Account of Durham Cathedral*, 1833, 118 n.). The fact is that it is impossible to assign any date to the earlier sculpture, and it was unfortunately not preserved when the present 'Dun Cow' was made. As to the question whether the sculpture arose out of the legend or the legend out of the sculpture, I confess I am inclined to agree with Canon Greenwell, who prefers the former view. It is quite possible that there was

an oral tradition founded on some such occurrence as that related in 'Rites,' and much more likely that something of that kind would be represented in sculpture, than that anything of an allegorical nature would be attempted. Besides, the story must have been current for a long time previous to its appearance in the *Rites of Durham*. There was another famous 'Dun Cow' slain by Guy of Warwick, and the 'Dun Cow' has long been known as an inn-sign in various parts of the kingdom, e.g. at Swainsthorpe near Norwich, on the road between Durham and York, at Chingford Hatch in Essex, in the Old Kent Road, London, and elsewhere. Leading up to the corner of Durham Cathedral where the sculpture is, we have 'Dun Cow Lane,' probably named from a public house under that sign which formerly stood there, as does one now in the adjacent borough of Elvet.

2. *Hobb of Pellaw*.—The first mention of this worthy which I have been able to find is in the passage quoted just above, from Hegg's 'Legend.' Sir William Brereton, who travelled in the county in 1635, gives the legend as follows:—'In the churchyard is the tomb of him that was steward, and disbursed the money when the church was erected, of whom it is reported that all his money being paid overnight, his glove was by a spirit filled and supplied, so as though it was empty overnight, yet it was replenished next morning; his hand is made holding a glove stuffed with money, and by this means was that great work built; the name of the steward was Hubbapella' (quoted in Murray's 'Handbook for Durham and Northumberland, 1873,' p. 47). Since the seventeenth century, the legend connected with the marble monument has taken quite another form, or another legend, not mentioned by Hegg or Brereton, has survived. Dr. Raine says: 'Again, there is the tale of the man who leapt from an elevated part of Durham Abbey for a purse of money, and whose effigy in the churchyard, with the purse in his hand, is almost as well known in the county as the church itself. The effigy is that of a female, and the purse is in

reality a glove' (*Brief Account*, 64, n.). It is now said that the man leaped from the central tower for a wager, intending to light on a feather-bed, but that his wife, who was watching his descent, feared he was going to miss the bed, so pulled it into what she thought to be a better position. The man missed it after all, and was killed on the spot. The 'purse' represents the money he meant to have won. This legend still possesses such vitality that the grass is worn away by the feet of country people who go to draw their foot over the 'purse,' why, I cannot make out, nor can I ascertain that any name is now given to the figure. But there is a remarkable historic basis for the present tradition, namely one of the exceptions taken against the election of Prior Melsonby to the bishopric in 1237, as follows: 'Item, quod tanquam homicida debet repelli; eo quod cum quidam istrio in cimiterio suo cordam a turri ad turrem extensam ascenderet, de voluntate dicti Prioris, idem corruit et mortuus est; qui Prior nec talibus illicitis debuit interesse, nec consentire; immo debuit expresse talia, ne fierent, inhibuisse.' So that the fate of the thirteenth-century Blondin is still present to the minds of the people, though the story has taken a different form.

3. *The floating stone coffin*.—Sir Walter Scott has introduced this in *Marmion*, canto ii. xiv.:—

In his stone-coffin forth he rides,  
A ponderous bark for river tides,  
Yet light as gossamer it glides,  
Downward to Tillmouth cell.

In the Appendix, Note 2 F, he describes the coffin as then existing (as it still does) at Tillmouth, close to the ruined chapel, and thinks that 'with very little assistance, it might certainly have swum.' Archbishop Eyre thinks it more probable that 'the whole escort conveyed the body in a boat, or on a raft, down the Tweed' (*St. Cuthbert*, 1849, 103). But, referring to the tradition, Dr. Raine says: 'As to the tale itself, which, as it is a poetical one, has not escaped the

Master Spirit of modern days, it is not older, to the best of my belief, than the middle of the last century, when it was printed by Lambe, in his new edition of the old poem of 'Floddon Field' (*St. Cuthbert*, 44 n.). It appears to be founded on the story of the *Currok*, translated below in lines 771-802.

There is a reference in note 2, p. 2, to the Preface for 'proper names not explained in the notes.' It was then intended that these should be discussed at some length when not already well known; but as the work went on, they were, for the most part, explained, it is hoped sufficiently, in the notes.

That the dialect in which the MS. is written is the

Language of the Northin lede  
That can nan other Inglis rede,

it is scarcely necessary to say. Such forms as 'bes,' be ye, 'dose,' do ye, bear witness to this. The orthography, too, is quite northern, except in the rimes 'all' one—none' (221-2), 'tolde—beholde' (119-56), 'wo—go' (4183-6), probably attributable to the scribe, in 'loue' = *dilectio*, and in some other words. The verb 'and' occurs at 1681. Concerning the sb. 'and,' breath, and 'wathe,' another of our translator's words, Dr. Morris says they were once peculiar to Northumberland, and travelled further south in the forms of 'ond' and 'wothe.' The curious reader may compare our poem with Hampole, Minot, the poems from the Harleian manuscript 4196 printed in Morris's *Legends of the Holy Rood*, the *Religious Pieces from the Thornton MS.* printed by the Early English Text Society, and the portion of the *Proces of the Seuyyn Sages* printed from the Cotton MS. by Weber, who regarded the language as Scotch 'considerably anglicised.' One marked characteristic of this dialect is the prevalence of Scandinavian forms, many of which survive in the North at the present day. Dr. Morris, in his *Historical Outlines of English Accidence* (chap. iv.), gives sixteen

examples, of which twelve are contained in our Index Verborum. Two Scandinavian words used by our translator may be specially mentioned on account of their apparent rarity, viz. 'lund' and 'thret.' Notable, too, is the employment of 'slyke' to the total exclusion of 'swilk,' which latter also is absent from Minot's poems. 'Slike,' says Dr. Morris in his introduction to Hampole's *Pricke of Conscience*, 'marks a border dialect.' In l. 5117 we have the modern Yorkshire 'syke.' There is one example of the mutation plural 'hend.' The present participles, it will be observed, are in *-and*, except 'commyng' (l. 2762), and the substantives corresponding to them in *-ing*, e.g. 'lykand,' 'lykyng;' but we find the double forms 'passand' and 'passyng,' and 'tithings' and 'tithands.' There is a future tense expressed by *-s* added to the verb, e.g. 'bes,' 4495; 'leendys,' 4488. The word 'gate,' which is so common an element in northern compound adverbs, e.g. 'thus gates,' meets us with this function only in the phrase 'algates,' 'allegates.' The O. N. *gata* was used in a similar way; cf. *alla götu*, where *götu* is the genitive corresponding to 'gates.' The different meanings of 'gate' and 'zate' are seen in the rimes of 5819–20. We find 'at' as the sign of the infinitive, as in O. N. and modern Danish and Swedish. So 'haue at do,' for 'have to do,' in rimed Ripon charter (*Mem. Ripon*, i. 91); 'Be redy at answeere hym allewaye' (*Layfolk's Mass-book*, Text C. 278; note, p. 295); 'summat at eat' (Mod. Westmoreland); 'without more ado,' i.e. 'at do' (Modern). Again, we have 'scho' for 'she,' modern W. R. Yks. 'shoo.'

We cannot speak favourably of the literary composition. The rhythm, which makes a promising start, soon becomes irregular. The rimes are lax, assonances being frequent, as 'clathes—tase' (365–6); sometimes we have only a correspondence of consonants, as 'mynde—ende' (713–14), 'rugh—thurgh' (2209–10), 'first—brest' (3653–4). 'Exorcisme—him' (3815–6) and 'vowed—sould' (5033–6) are

oddities; but the *s* of 'exorcisme' was perhaps slurred in pronunciation. The style is prosy and halting throughout, and the reading is made difficult in places by inverted constructions or want of conjunctive particles. Of the last, line 5824 furnishes a good example, the sense being determined only by the subjunctive form 'ded.' There is no systematic alliteration, though many lines are decidedly alliterative, e.g. 'Wordes semely, swete, and softe' (420).

Such are a few of the main characteristics of the work from a literary point of view, as noted by Mr. Adams.

The table of contents, side-notes, foot-notes, and indices will, I hope, be found useful. I know they would have saved me an immense amount of time and labour when I was busy, some years ago, with the St. Cuthbert window at York. The references to breviaries are intended to show which events have had most prominence given to them in the services of the Church.

Having recorded my obligations to Dr. Murray and to Mr. Adams, it only remains for me to express my thanks to the Earl of Carlisle for allowing to the Society the charge of the original MS. for so long a period, to Professor Skeat for his ready answers to occasional queries, and to the venerable Lord Bishop of Down and Connor, otherwise known as Dr. William Reeves, for much kind help in connection with the old Irish names in Book I.

J. T. F.

BP. HATFIELD'S HALL, Durham:  
*June, 1891.*



# EARLIER LIFE OF ST. CUTHBERT,

FROM THE

## SOUTH-ENGLISH LEGENDARY.



THERE are many MSS. of this legendary, some account of which will be found in the volume edited for the Early English Text Society by Dr. Carl Horstmann, Original Series, No. 87, and in Warton's 'History of English Poetry' (1824), i. 14-20, where a portion of the 'Life of St. Cuthbert' is given from the MS. in the library of Trinity College, Oxford. The whole of this Life here follows, from the earliest and the latest MSS. known to Dr. Horstmann. Warton considers that the Lives were 'probably translated or paraphrased from Latin or French prose into English rhyme before the year 1200.'

## VITA SANCTI CUTHBERTI.

MS. *Laud Misc.* 108 (c. 1285-95) fo. 154 b.<sup>1</sup>*(Earliest known version.)*English  
birth.  
(c. A.D. 637.)  
Childish  
play.

Seint Cudbert was i-bore : here in Engelonde.<sup>2</sup>  
 God dude for him gret miracle : ase 3<sup>e</sup> schulle under-stonde.  
 þe 3wyle þat he was a 3ong child : and in is eizteteope<sup>o</sup> 3ere, *eighth*  
 With 3ounge children he pleide atþe bal : þat is felawes were. *4*  
 þare cam gon<sup>o</sup> 4 a luyte<sup>o</sup> child : hit ne<sup>5</sup> pouzte<sup>o</sup> þreo 3<sup>e</sup>r old, *did go little*  
 A swete creature and fair : milde it was and bold ; *seemed*  
 To þe 3onge Cudbert he 3eode<sup>o</sup> : 'leue<sup>o</sup> broþer,' he sede, *went dear*  
 'Ne þench nouzt on swuche idele games : þanne dost þou a guod dede.' *8*

Rebuked  
by a child,

Seint Cudbert ne toke none 3eme<sup>o</sup> : to þe childes rede<sup>o</sup>, *heed counsel*  
 And pleide forth with his felawes : ase huy<sup>o</sup> alle him bede<sup>o</sup>. *they begged*  
 þo<sup>o</sup> þis 3ongue child i-sai3<sup>o</sup> : þat he is red for-sok<sup>o</sup>, *when saw refused*  
 A-doun he feol to grounde : and gret deol<sup>o</sup> to him tok, *sorrow 12*  
 And bi-gan to weopen sore : and his hondene forto wringue.  
 þe children hadden alle deol of him : and bi-lefden heore<sup>o</sup> pleingue, *their*  
 huy<sup>o</sup> gladeden him ase huy coupen<sup>o</sup> : *they could*  
     sore huy gonne<sup>o</sup> to siche<sup>o</sup> ; *began sigh*  
 And euere made þis 3ounge child : reulich<sup>o</sup> deol i-liche<sup>o</sup>. *piteous alike 16*  
 'A weilawei,' þis Cudbert seide : '3wi weopest þou so sore ?  
 3if we þe habbez ouzt mis-don : we ne schullen none more.'  
 þanne spac þis 3ounge child : for sore huy weopen beiz<sup>o</sup>, *both*  
 'Cuthbert,' he seide, 'it ne falleth þe nouzt : with 3ongue children to pleize ; 20  
 None swuche idele games : ne bi-cometh þe for-to wurche<sup>o</sup>, *practise*  
 3wane<sup>o</sup> god hath i-porueid<sup>o</sup> þe<sup>6</sup> : on<sup>o</sup> heued of holie churche.' *when provided a*  
 With þusse<sup>o</sup> worde<sup>7</sup> men nusten<sup>o</sup> : *this wist not*  
     3wodere<sup>o</sup> þat 3ongue child i-wende.— *whither*  
 An Aungel of heouene it was : þat ore louerd þudere sende. *24*  
 þo<sup>o</sup> bi-gan<sup>8</sup> seint Cudbert : to weope and siche sore, *then*  
 And lette<sup>o</sup> a-wei is idele games : *leave*  
     þo nolde he<sup>o</sup> pleize more ; *then would he not*  
 he made his fader and is freond<sup>o</sup> : setten him to lore, *friends*  
 And in his 3onghede nyzt and day : of-seruede<sup>o</sup> cristes ore<sup>o</sup>. *deserved favour 28*  
 þo<sup>o</sup> he in grettoe eolde<sup>o</sup> was<sup>9</sup> : ase þe bok us hauez i-seid, *when age*  
 hit bi-feol þat þe bischop seint Aydan : sone þare-Aftur was ded.  
 Cudbert a-felde was with schep : Aungles of heouene he i-seiz<sup>o</sup> *saw*

Cuthbert  
leaves idle  
games, and  
follows  
after learn-  
ing and  
piety.<sup>1</sup> Printed in 'Lives of Saints,' E.E.T.S. Orig. Ser. No. 87 (1887), p. 359.<sup>2</sup> A protest against the Irish story.<sup>3</sup> Not 'only eighteen,' as in E.E.T.S. ed. pp. xlv and 359. See p. 31. The error of eighteenth for eighth is common to all the texts.<sup>4</sup> 'Cam' is auxiliary, 'gon' infinitive : 'With that come a Lombard ride.' (*Sir Guy*, Ellis, ii. 25.) <sup>5</sup> 'Ne' not in other MSS. <sup>6</sup> Understand 'to be.'

## SEINT COTBERT YE BISSCHOP.

*Bodleian MS. 779 (15th century), fo. 134.**(Latest known version.)*

- Seint Cotbert was i bore here in ingelonde ;  
 S god dede many fayr meraklus : as ich 3it<sup>o</sup> ondirstonde. *yet*
- pe whyle he was a zonge child : in pe e3tete3e 3ere  
 myd<sup>o</sup> children he pleyde at pe balle : pat his felawis were. *with* 4
- ¶ per com gon alyte childe : he pouzte pre 3er olde ;  
 aswete creature & afayre : hit was mylde & bolde.  
 to pe zonge cotbert he 3ede : leue broþir, he sede,  
 ne þenke þ<sup>u</sup> nouzt in soch idil game :  
 for hit nys<sup>o</sup> nouzt þin dede<sup>o</sup>. *is not work* 8
- seint cotbert ne tok no geme : to þilke childus rede,  
 ac<sup>o</sup> pleyde forþ *with* his felawis : as þey hym ofte bede. *but*
- ¶ þo þis zong [childe] i sey3 : þ<sup>t</sup> he his red forsoke,  
 a doun he fel to pe grounde : & gret euel to hym toke, 12  
 & gan to wepe swyre <sup>1</sup> sore : & gan his hondin wringe ;  
 þe chyldren hadde gret del of hym : & lefte here pleyinge.
- ¶ a welaway, *quod* seint Cotbert : why wepistou so sore ?  
 3if we habbeþ þe auzt mysdo : we ne cholleþ namore. 16
- ¶ þanne spake þe zonge child : sory hy weren beye<sup>o</sup> ; *both*  
 cutbert, hit ne falleþ : nouzt to þe : w<sup>t</sup> zonge children to pleye ;  
 no seche idil games : ne by comeþ þe to wirche,  
 for god haþ i porueyed þe : an heued of holychirche. 20  
 myd þis word me nys<sup>o 2</sup> : whoder þis zong child wende. *none knew*
- an aungel hit was of heuene : þat oure lord þeder sende.
- ¶ þo by gan seint cotbert : to wepe & syke wel sore,  
 & lefte alle his gamys : & nolde pleye namore. 24  
 he made his fadir & his frendus : to sette hym to lore,  
 & in his zouþe nyzt & day : he serued goddus ore.  
 þo he was of grettur elde : as þe bok vs haþ i sede,
- ¶ hit be fil þat seint aydan : þe bysschop þo<sup>o</sup> was dede ; *then* 28  
 as cutbert afeld was myd his chep : aungelus he i seye,
- <sup>1</sup> Read *swythe*, very.    <sup>2</sup> For *nyst* = ne wist ; *me* is indefinite = Fr. *on*.

*Notes continued from opposite page.*

: Cf. O.Fr. 'à iceste mot,' 'à iceste parole,' etc., or Germ. 'mit diesen Worten' = Fr. 'à ces mots.'    <sup>8</sup> MS. 'bigan gan.'    <sup>9</sup> See p. 36.

While keeping sheep, he sees St. Aidan's soul taken to heaven. He becomes a monk.

þe bischopes soule<sup>1</sup> seint Aydan : to heouene bere an heiz<sup>o</sup>. *on high* 32  
 'I-nelle<sup>o</sup> schep wite<sup>o</sup>,' seint Cudbert seide : *I won't keep*  
 fol<sup>o</sup> ich am to<sup>o</sup> longue, *fool too*  
 Schep i-nelle wite none lengore noupe : a-fongue ho-so heom a-fongue.<sup>1</sup>  
 he wende to þe Abbeye of Gireuaus<sup>2</sup> : greiz<sup>o3</sup> monsk he bi-cam— *grey*  
 gret Ioye mauden<sup>o</sup> þe Monekes alle : þo<sup>o</sup> he þe Abite nam<sup>o</sup>. *made when took* 36  
 Swipe<sup>o</sup> wel he is ordre heold<sup>o</sup> : he was of grete penaunce, *very kept*  
 þe holieste monsk he was i-holde : in engelonde oþur<sup>o</sup> in Fraunce.— *or*

Is healed by an angel.

hit bi-feol þare-aftur-ward<sup>4</sup> : þat þare cam a goute<sup>5</sup>  
 In is kneo, of Anguische gret : 3ware-of he hadde doute<sup>o</sup> ; *fear* 40  
 So longue, þat is kneo to-swal<sup>o</sup> : gret Anguysche he i-fielde, *swelled greatly*  
 þe senewes in is hamme schronken : he ne mi3te þanne<sup>o</sup> leg i-wielde, *that*  
 Ne strechche forth is leg bi-neoþe : þat Ioynede to is þiz<sup>o</sup> ; *thigh*  
 Ase a crupel lame he was— : he i-werth<sup>o</sup> swipe sori. *became* 44  
 No man ne coupe him þare-of rede<sup>o</sup> : þat is leg i-seiz<sup>o</sup> ; *advise saw*  
 Ake nathþeles<sup>o</sup> euere was is hope : to iesu crist a-heiz<sup>o</sup>. *but not the less on high*  
 In A day, solas for-to habbe : he liet<sup>o</sup> him bere a-boute, *caused*  
 And in þe fielde he i-mette a wel fair knyzt :

The angel's prescription.

with loreins<sup>o</sup> swipe proute<sup>o</sup> *reins proud* 48  
 þe knyzt had heom<sup>o</sup> one stounde<sup>o</sup> a-bide : þat seint Cudbert bere ; *them while*  
 he bi-heold and handlede þane<sup>o</sup> sore leg : ase þei<sup>o</sup> he leche were. *that though*  
 'Nim<sup>o</sup>,' he seide, 'þe milk of one kov : þat is of o<sup>o</sup> colour, *take one*  
 Iuys of smal-Ache<sup>o</sup> do þar-to : and clene 3wetene<sup>o</sup> flour ; *smallage wheaten* 52  
 Seoth it to-gadere swipe<sup>o</sup> wel : and leie it al hot þar-to, *very*  
 A-brod ase þei<sup>o</sup> hit a plastre were : and guod<sup>o</sup> it schal þe do.'<sup>6</sup> *though good*  
 þo<sup>o</sup> he hadde þis i-seid : þe knyzt is wei forth wende— *when*  
 An Aungel of heouene it was : þat ore louerd pudere sende. 56  
 Are<sup>o</sup> seint Cudbert þe þlastre hadde : *ere*

Cuthbert is made guest-master (at Ripon).

longue, him pouzte,<sup>7</sup> to is legge i-bounde,  
 his leg and is senewes : bi-comen hole and sounde.  
 hit nas nouzt longue þare-aftur-ward : ase þe bok us doth telle,  
 þat þe Abbot sende him out : to one of heore<sup>o</sup> celles ;<sup>8</sup> *their* 60  
 hostiler<sup>o</sup> he was þare i-mad : gistes<sup>o</sup> to onder-fongue<sup>o</sup>. *guest-master guests receive*  
 god dude fair miracle for him :  
 are he hadde i-beo<sup>o</sup> þare ouzt<sup>o</sup> longue. *been aught*

<sup>1</sup> 'Take them whoso will.' 'Noupe' = now. Some MSS. omit 'heom.'

<sup>2</sup> The *Cistercian* abbey of Jervaulx, founded 1150! MS. Ashm. 'gireuaus.' There may be some confusion with Jarrow. Trin. Coll. MS. has 'Germans;' Bodl. 779 (see opposite page), 'clernaus.' It was to Old Melrose that Cuthbert went. See below, p. 40.

<sup>3</sup> The Cistercians, first established in the twelfth century, were called white or grey monks.

<sup>4</sup> Bede places this next after his leaving childish games. See p. 32.

<sup>5</sup> A disease, attributed to a determination of 'peccant humours' to a particular part, whence the modern 'gout.'

<sup>6</sup> Our translator of Bede sticks to his text; see p. 33. But this writer adds that the milk is to be that of a single cow of one colour, and that juice of smallage is to be added. Smallage is *Apium graveolens*, or water celery or water parsley, the *small ache* as compared with the *hipposelinum*

þe bysschop<sup>us</sup> soule seint aydan : to heuene bere an heye.  
 alas seyde seint cotbert : fol ich am to longe ;

i nele þese chep no lenger kepe : wohem<sup>o</sup> wole afonge<sup>o</sup>. *who them take he* 32  
 ¶ he wente to an abbeye of cleruaus : & grey monk by com,  
 gret ioye maked þe monke alle : þo he þe abyte nom.  
 swyþe wel his abyte he held : he was of gret penaunce ;  
 þe halyeste monk he was i holde : in ingelond oþer in france. 36

**H**it be fil þerafter ward þat þer com a goute  
 in his kne of gret angwisch : wher of he was in doute.

he ne myzt strecche forþ his legge : he ioyned hym to his þy,<sup>1</sup>  
 as a crepel lame he was : he wase swyþe sory. 40

solas to habbe on a day : he let hym bere aboute ;  
 aþayr knyzt he mette þer in þe feld : myd loreynus wel proute.

¶ þe knyzt hym bade astounde abyde : þat seint cotbert bere,  
 he by gan to handly þ<sup>t</sup> sore legge : as he aleche were. 44  
 nym, he sede, mylk of a couz : þat is of on colour,  
 þe ius of smalache do þer to : & clene wheten flour,  
 to gedere þu hit seþe wel : & leye al hot þerto,  
 as aplastre al hot & abrode : & hit wole þe good do. 48

¶ þo he hadde þus i sede : his wey forþ he wente—  
 an aungel hit was of heuen : þat oure lord þedir sente.  
 whan seint cotbert þis gode plastre : longe to hym had bounde,

his leg & ek his senewin : come hol in astounde. 52  
 hit nas nouzt longe þer after ward : as þe bok deþ telle,  
 þat þe abot hym sente out : to on of here selle.  
 osteler he was i maked : gistis for to afonge ;  
 god for hym meraklus dede : ar he were þar longe. 56

<sup>1</sup> MS. Trin. Coll. Oxf. lvii. 2 reads 'it cleued to his þy,' *i.e.* the hamstring sinews were so contracted that the leg was drawn back to the thigh.

*Notes continued from opposite page.*

or great parsley. (Tusser, E.D.S. ed., Glossary.) Dioscorides and Pliny say it eases pain ; Tusser includes among herbs for a physic garden 'Smalach, for swellings.' (E.D.S. p. 97.) Gerarde says the juice is good for 'cankers ulcerated,' etc., and that the leaves in a poultice ease felons and whitlows. (Ed. 1633, p. 1014.) The etymology of 'smallage' is interesting. 'The intermediate stages between *apium* and *ache* were *apio*, *apje*, *apche*.' (N.E.D.) Brachet, s. v. *Abréger*, shows how *i* and *j* originally had the same consonantal sound, before which *p* was apt to fall out, as in *proche*, from *propius*, *Clichy*, from *Clipiacum*, etc. <sup>7</sup> Om. 'him þouzte.'

<sup>8</sup> Eata took Cuthbert with him to the new monastery at Ripon, p. 42.

Entertains  
angels.

Aungles þare com'en to him ofte: <sup>1</sup> and with him huy<sup>o</sup> ete *they*  
 Ase þei it opure gistes weren—: þe gistingue<sup>o</sup> was ful swete! *banquet* 64  
 gistes wel gladliche þene mete he 3af: he nolde no man werne<sup>o</sup>, *refuse*  
 heom þat beden þar<sup>o</sup> charite: <sup>2</sup> *asked for the sake of*  
     for he nas<sup>o</sup> noping stuyrne<sup>o</sup>. *was not stern*  
 him-seolf he wolde 3iue heom watur: to waschen with hire<sup>o</sup> <sup>3</sup> hond, *their*  
 And serui heom of alle þe mes<sup>o</sup>: and bi-fore heom stonde.— *dishes* 68  
 hit bi-feol þat an hiendi gist<sup>o</sup>: and a wel fair þare cam *courteous guest*  
 And bad<sup>o</sup> þe mete þar charite: and Cudbert In him nam<sup>o</sup>; *begged took*  
 watur to is hondene he him 3af<sup>o</sup>: <sup>4</sup> *gave*  
     and <sup>5</sup> on þe hei3e deis<sup>o</sup> him sette, *high dais*  
 Mete and drinke he him 3af: and with guod heorte it fette<sup>o</sup>, *fetched* 72  
 to þe bachouse he 3eode<sup>o</sup> him-seolf: ase þe bakares hadden i-bake, *went*  
 hi[s] giste to fetten<sup>o</sup> bred al hot: þe gladdore him for-to make. *fetch*  
 þo<sup>o</sup> he cam a-3ein<sup>o</sup> with þe hote bred: *when back*  
     his gist ne fond he nou3t<sup>o</sup>; *he found not*  
 þare-of hadde þis holie man: gret wonder in is þou3t. 76  
 picke snov3<sup>o</sup> was þare-oute: he ne mi3te nou3t finde is fore<sup>o</sup>, *snow his way*  
 3ware forth he wende a-wei: in snowe ne in þe flore.  
 Ase he sou3te þeosne<sup>o</sup> holie man: a[n]<sup>o</sup> <sup>6</sup> wende a-boute wel wide, *this*  
 he smulde a suyþe<sup>o</sup> swote smul: in a chaumbre þare-bi-side. *very* 80  
 þo<sup>o</sup> he into þe caumbre cam: he fond a bord i-sprad, *when*  
 And þreo loues þare-op-on al hote: þo<sup>o</sup> was he wel glad, *then*  
 An<sup>d</sup> seide, 'þis was godes Aungel: þat hath þis hidere i-brou3t;  
 he cam hidere us for-to fede: and him-seolf ne beo<sup>o</sup> i-fed nou3t.' *be* 84  
 eche ni3te 3wane<sup>o</sup> þeos monekes <sup>7</sup>: to bedde weren i-gone, *when*  
 Cudbert wel stilleliche: wende him forth al one<sup>o</sup>, *alone*  
 In-to þe colde se he 3eode<sup>o</sup>: a-non op to þe chinne; *went*  
 For-to<sup>o</sup> hit was midni3t nei3<sup>o</sup>: so he stod þare-inne. *until nigh* 88  
 þanne he wende<sup>o</sup> up þare-of<sup>o</sup>: and þo<sup>o</sup> <sup>8</sup> he cam to londe, *went therefrom*  
 For feblesse he lai a-doun: he ne mi3te nou3t wel stonde.  
 þanne comen þare op of<sup>o</sup> þe se: tweie oteres wel grete; *from*  
 Ouer-al<sup>o</sup> huy lickeden þis holie man: *all over*  
     are huy<sup>o</sup> him wolden lete<sup>o</sup>. *ere they leave* 92  
 3wane huy him hadden i-lickede so: huy wenden<sup>o</sup> in-to þe se, *went*  
 And seint Cudbert hol and sound: in-to is celle a-3e<sup>o</sup>; *again*  
 with opure he 3eode<sup>o</sup> to matynes: *went*  
     3eorne<sup>o</sup> he song and radde<sup>o</sup>, *eagerly read*  
 þe Monekes wenden<sup>o</sup> euer-echone: þat he come fram is bedde. *weneed* 96  
 A monek þat þare-inne was: onder-3at<sup>o</sup> it ech del<sup>o</sup>, *understood every bit*  
 Ake<sup>o</sup> ase seint Cudbert him bad: *but*  
     he <sup>9</sup> it for-hele[de]<sup>o</sup> <sup>10</sup> swiþe wel.— *concealed*  
 Ase ore louerdes wille was: þare-aftur it dude bi-falle

<sup>1</sup> According to Bede, he once entertained one angel. See p. 42.

<sup>2</sup> Cf. O.Fr. 'pour sainte charité.'

<sup>3</sup> Read 'here.' 'With' would follow 'hand' in modern syntax.

<sup>4</sup> *al.* 'largeliche.'

<sup>5</sup> Omit.

<sup>6</sup> 'And' in some MSS.

<sup>7</sup> See p. 49.

<sup>8</sup> *al.* 'whan.'

<sup>9</sup> MS. 'þat he.'

<sup>10</sup> MS. 'for hele.'

Prays in  
the sea (at  
Colding-  
ham).

aungelus þer com ofte to hym: & wíth hym ofte ete,  
 as þey<sup>o</sup> hit oþer gistus were, þe gestenyng was wel swete. *though*  
 wel gladlyche gestus he mete ʒaf: he nolde noman werne,  
 þe men þat bede þur charite: he nas noþing sterne. 60

¶ hit be fil þat an hende gist: & wel fayre þer come,  
 & bade mete þur charite: seint cotbert in hym nome,  
 & ʒaf hym water to his honde: & to þe hy deys hym sette,

mete & drinke largeliche: myd good herte he fette. 64  
 to þe bak hous he ʒede: as þe bakere hadde i bake,  
 to fecche his gist bred al hote: þe gladdere hym to make.

¶ þo he com aʒen myd his bred: his gist ne fond he nouzt;  
 þer of hadde þis holy mon gret wondir in his þouzt. 68

as he souzte þus his gist, he gede<sup>o</sup> aboute wel wide, *went*  
 he smelde a swyþe sote smell: in a chaumbre be syde.  
 he com in to þe chaumbre: he fond bord & cloþ i spradde,  
 & þer vp<sup>o</sup> þre hote lous: lord þat he was gladde!<sup>1</sup> *upon* 72

¶ þis, he seyde, was goddus aungel: þ<sup>t</sup> þis haþ hedir i brouzt,  
 he com hedir to feden vs: & for to ben i fed nouzt.  
 eche nyzt whanne þe monkus: to bedde weren a goon,  
 sen cotbert wel stillelyche: wente forþ anon, 76

in to þe colde se he ʒede: vp to þe chinne,  
 fort hit were mydnyzt: so he stood þerinne.  
 þan wente he vp þer of: & whan he com to londe,  
 for febelnesse he fil þer adoun: he ne myzt afote þer stonde, 80

¶ þanne com þer vp of þe see: twey oterus swyþe grete,  
 & likked hym in ech stede: ar þey hym wolde lete.

& þan went hom to matenus: & ʒerne song & radde;

þe monkis wenden euerychon: þat he hadde come of his bedde. 84

¶ & as oure lordus wille was: þer after hit gan falle,

<sup>1</sup> The other MSS. have 'well þat' instead of 'lord þat.' *Lord* is an interjection. Cf. Rob. Glouc. l. 5886: 'Welle þat þis luþer quene anguisous was þo,' where, as here, a later MS. has 'Lord þat,' etc. Perhaps 'þat' = 'how,' like Fr. *que* = combien. Thus, 'Dix! que la dame a grant duel demené!' (*Huon de Bordeaux*, 5296.) In *Towneley Myst.* p. 107 we find: 'Lord, what I have slept weylle!'

Is made bishop (684),	pat þe bischop of <sup>a</sup> Duryham deide <sup>1</sup> : al-so <sup>o</sup> we schullen alle :	<i>as</i>	100
	Men nomen þo <sup>o</sup> seint Cudbert : and maden him bischop þere.	<i>took then</i>	
	Swyþe <sup>o</sup> wel he wuste <sup>o</sup> <sup>2</sup> is bischopriche :	<i>very kept</i>	
	þat folk he dude wel lere <sup>o</sup> .	<i>teach</i>	
and the saying of the angel is fulfilled.	þo <sup>o</sup> was þat soþe <sup>o</sup> to ende i-brouzt : þat þe Aungel him seide,	<i>then true</i>	
	þat he scholde an heued of holi churche beo :		
	þo <sup>o</sup> he atþe bal pleide.	<i>when</i>	104
	þo he hadde god i-serued longue : aftur him he sende :		
Cuthbert dies in March (687).	In þe Monþe of luyde <sup>o</sup> : <sup>3</sup> of <sup>o</sup> þis worlde he wende	<i>March from</i>	
	to þe Ioye of heouene : and god us graunti al-so,		
	þoruþ <sup>o</sup> þe bone <sup>o</sup> of seint cudbert :	<i>through petition</i>	
	þat we moten <sup>o</sup> comen þar-to.	<i>may</i>	108

<sup>1</sup> Eata *retired* from *Lindisfarne*, and Cuthbert succeeded. See p. 191.

<sup>2</sup> Pret. of *wite*; cf. l. 33.

<sup>3</sup> O.E. *hlud*, loud, tumultuous, from the March winds. See p. 100.



þat þe bysschop of dereham deyde : as we cholleþ alle.  
 me wente & nom sen cotbert : & made hym bysschop þere ;  
 his bysschopryche he kepte wel : & wel þat folk gan lere. 88

þo was hit to soþe i brouȝt : þat þe aungel hym sede,  
 þat he cholde ben heued of holy cherche : þo he at þe bal pleyde.

þo he hadde longe i serued god : after hym he sente,  
 so þat in þe monþe of lude : out of þis world he wente 92  
 in to þe grete ioye of heuene : god leue<sup>o</sup> vs don also, *pernit*  
 & þorwȝ þe bone of saint cotbert : bring vs alle þer to.

## THE CARLISLE COUPLETS.

The following verses are written under the pictures of events in the life of St. Cuthbert on the backs of the stalls in Carlisle Cathedral, on the north side. On the south side are similar pictures and couplets relating to St. Augustine and St. Antony. The former were, no doubt, suggested by Cuthbert's connection with Carlisle (see p. 83), and the latter by the Church's being one of Austin Canons. They are of the time of Prior Gondibour, about 1485, and, though quoted below in the notes, are here given all together, and as accurately as possible, considering that in some places they are much defaced. They have had the benefit of some slight corrections made on the spot by Mr. Edward Bell, of Carlisle.

Her Cuthbert was forbið lanþs  
and plays . As S. bede ī hys story says.

Above, p. 31.

Fresh water god send obwt of þe ston  
to hym in farne & befor was non.

p. 66.

Her the Angel did hym (cure?)  
And made hys sore to hele & —?

p. 32.

Her saw he ayðans sabl þp go  
to h.þyn blys wt angels tþo.

Accidentally omitted, p. 37.

Her to hym and hys palþray  
god send them fude in hys Þornay.

p. 39.

Her bnto melrosse for to conberse  
Wæt (hol, ?) boisile and (lawes reherse?)

p. 40.

The angel he did as gesi refreshe  
Wæt met and drynk & hys fete weshe.

p. 41.

Her bos le teld hym yt he must de  
and after yt he (bisho)p suld be.

pp. 47, 77.

Her to hys bredren and pepyl eke  
he prechyd godys words myld and meke.

p. 48.

He was odyd by vis egle fre  
and fed wt vis delfyne as ye se.

p. 54.

Her stude he nakyd in ye se  
to all dauid psaltes sayd had he.

p. 49.

Her by prayers fendys obt farn glad  
and wt Angel hāds hys hous mad.

p. 64.

The crowys yt did hys hous bnthek  
þ for full law fell at hys fete.

p. 70.

Consecrate bysshop pai made hþ her  
off lyndisfarne both farr and ner.

p. 80.

To thys chylde god grauntyd lyfe  
throg hys prayers — to —s wyffe.

p. 93.

Bisshop thwo zerys when he had beyn  
in farne he died both holy & clene.

p. 109.

xj zer after yt beryd was he  
pai fand hym hole as red may ze .

p. 113.

The pictures are described in the *Yorkshire Archæological Journal*, iv. 253, 283-356, in connection with an account of the St. Cuthbert window in York Minster.



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## NOTE.

Whatever is doubtful or very indistinct is enclosed in parentheses, and what is supplied from the 17th century copy on pp. 25-28 of the MS. is in square brackets, and in smaller type.

An apostrophe after a final ll, h, or other letter, means that in the MS. a line is drawn through, or there is something else which may be a contraction-mark. Sometimes it is impossible to know whether a final flourish means anything or not, especially in the case of the letter r, which may perhaps often be read *re*.

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## ABBREVIATIONS.

- A.S. Anglo-Saxon.
- Ant. Antiphon.
- E.D.S. English Dialect Society.
- E.E.T.S. Early English Text Society.
- E.H. Ecclesiastical History.
- Fr. French.
- M.E. Middle English.
- N.C. Norman Conquest.
- N.E.D. The New English Dictionary.
- O. Fr. Old French.
- O. E. Old English.
- O. N. Old Norse.
- R. Responsory.
- [S] Stevenson's notes to his translation of Bede.
- S.C. St. Cuthbert.
- Sc. Scotch.

# LIFE OF ST. CUTHBERT

## BOOK I.

Introduc-  
tion.  
[p. 1.]

Saynt cuthbert lyfe who lyste to lere<sup>o</sup>,<sup>1</sup> *wish to learn*  
 And forto knawe þat coresaynte clere<sup>o</sup>, *glorious saint*  
 How he was borne, whare, of what (strynde<sup>o</sup>),<sup>2</sup> *race*  
 What dedes he did, here is made mynde<sup>o</sup>.<sup>3</sup> *to be remembered*  
 What lyfe he leuyd, and in what (place), 5  
 What gyftes of god he gat thorgh grace,  
 So many myracles in his lyfe,  
 And eftir his dede<sup>o</sup> in rewmes ryfe<sup>o</sup>. *death many realms*  
 Þarfore be bysy on þis buke,  
 Lord and lady, for to luke. 10  
 Who so lykes to luk it oure,  
 He sall' fynde it part in foure.  
 In þe first part sall 3e se  
 His nation and hes natyuyte ;  
 How he come fra his (awn)<sup>4</sup> lande ; 15  
 With wham, and whare, he was wonande<sup>o</sup>. *dwelling*  
 Þe man<sup>5</sup> þat with þis mater melys<sup>o</sup>, *deals*  
 Þe autours of his tente<sup>o</sup> he tellis ;<sup>6</sup> *intention*

In four  
parts.  
Part I.  
Birth and  
childhood  
according  
to Irish  
accounts.

*Libellus  
de Ortu,  
Præfatio.*

<sup>1</sup> Lines 1-16 have been written over the original text in a rough manner; fo. 1 is much wormed, and about half of fo. 2 is destroyed.

<sup>2</sup> 'strand' written over 'strynde'; the same, with 'kynde qu' in margin, on p. 25 of MS.

<sup>3</sup> So apparently here, and so on p. 25 of MS.; 'mynde' may be 'remembrance,' or may be the participle of 'mynne,' syntax as in l. 328; *to be understood.*

<sup>4</sup> 'awn' written over what may be 'awen'; 'owne' on p. 25 of MS.

<sup>5</sup> *I.e.* the author of the *Libellus*.

<sup>6</sup> The meaning is doubtful; perhaps it may be that it is of his 'intention' or set purpose that he 'tells the authors,' or gives his authorities, 'prout hystorica prosecutio exigit,' as he says in his preface (*Libell.* p. 64).

	Howe a man of mykil fame, Of Ireland, Eugeny [his name], <sup>1</sup>		20
	þat was bishope of Hardinens, <sup>2</sup> Sent him letters him to ensens <sup>o</sup>	<i>instruct</i>	
	Of saynt cuthbert kyth and kynne, þe toune, þe place he was borne Inne, And how a kinge was his fader,		25
	And a kynges doghtir his moder ; Also a man hight Mathyas, Archebischope of saint Malachie was, Twa bischops, Gylbert and Alanus, And othir ald men witnes þus ;		30
	Prestes monkes of Saint Mala[chy] Of yreland telled þus treuly þe matter þat I moued [beforne] ; [How and] whare cuthbert [was borne].		
Part II. Life ac- cording to Bede.	The second parte who lykes to [rede], [It is] þe saying of saint Bede, [The] which in latyn his lyfe wrate, [And here in] englys is translate.		35
[p. 2.]	Fra <sup>o</sup> he was eght 3ers ald, What lyfe he lyffyd þe treuth ys tald.	<i>after</i>	40
Part III. Miracles according to Bede ;	In the thyrd parte ar discryed <sup>o</sup> Cutlibert mirakyls fra he dyed, As saynt bede þaim discryes, In the thyrde buke off hys storyes <sup>o 3</sup>	<i>described</i>	
historical events,	Off diuerse gestes <sup>o</sup> off yngland, þar 3e may haue þ <sup>am</sup> at hand.	<i>historics</i> <i>events</i>	45
and more miracles.	Ma <sup>o</sup> myracles sall' I tell, þe whilk þurgh him ofttymes fell'.	<i>more</i>	
Part IV. Cuthbert's life in epitome ; the bring- ing of his body to Durham, etc.	In þe fourte and þe last party, Cuthbert lyfe compyled shortly, And how was broght his body In duram mynster forto ly ; How bischop William monkes restore <sup>o</sup> ,	<i>restored</i>	50

<sup>1</sup> 'is his name,' p. 25 of MS., but here we have part of h following 'Eugeny.'

<sup>2</sup> 'Harundinonensis episcopus.' Eugenius (Eoghan) Ardmonensis, *i.e.* of Ardmore, an old episcopal foundation in the county of Waterford, with an ancient round tower, Hibernicè 'Ard mor,' *altitudo magna*. For any proper names not explained in the notes, see Preface.

<sup>3</sup> Bede describes miracles of St. Cuthbert in the *fourth* book of his Ecclesiastical History, not in the third.

þai kepid cuthbert corse before ;  
 And diuers othir cronykill 55  
 Of cuthbert and his,<sup>1</sup> tell' I will',  
 þe whilk writen I haue sene,  
 And herde tell' of whare I haue bene.<sup>2</sup>

Narrative  
 of St.  
 Cuthbert's  
 life.

**H**ere begynnes þe processe°, *narrative*  
 þe wh[ich s.] cuthbert lyf expresse. 60  
 (In yreland was a nobyl kyng,

*Libellus I.*  
 His  
 maternal  
 grand-  
 father,

In gyntys°<sup>3</sup> other ouer passyng),<sup>4</sup> *gentle birth*  
 Of lynage and of auncetry  
 In yres° kynges mast worthy ; *Irish*

He was a crysten man, and trewe 65  
 In worde and wirke, full' of vertue ;  
 Muriadac his name was calde,

All' yreland rewme° was in hys halde°, *realm hold*  
 Sabina hyght° his modere, *was named*  
 Iris men a saynt halde here°. *hold her* 70

In þe cite of lainestyre°, *Leinster*  
 He was ky[ng], l[or]de, and syr[e]°. *master*

*Libellus II.*  
 slain while  
 asleep by a  
 neighbour-  
 ing king ;

þar was a n[oper] of grete state,  
 Kyng in cite of [conn]ate°, *Connaught*  
 þat was lainyst[re nere besy]de. 75

He was enuyous [&] full' of pride,  
 Be° entysyng of þe fend *by*  
 þe gude kyng he schope to schende° ; *contrived to destroy*

For þat þe [fe]nde may nozt do  
 Him self, [he] sterys° othyr [þer]to. *stirs* 80

[p. 3.]

þis fell'° [and shrewed foule° of vyce], *cruel cursed fool*  
 In his he[rt inventing malyce],  
 And toke [on him foules hardynes],

To ful[fillle his wickednesse],  
 And [conceived no compatiens], 85  
 Ne [did to god no reverence] ;

His m[en of armes, squyer and knyght],  
 He s[embled samen° vpon a nyght], *together*  
 þe ky[ng sleping to assaile].

<sup>1</sup> His 'belongings,' as in lines 5212, 5299, &c.

<sup>2</sup> There are no breaks in the MS.

<sup>3</sup> Reading very doubtful.

<sup>4</sup> These two lines are written over the original text.

who knew that he was no match for him when awake,	He wy[st him waking nought to availe], He th[ought him sleping for to kill], And [so his foly to fulfill]. On þe n[ight in privatie] Oute of Conn[ate wendes <sup>o</sup> he].			90
with all his men.	þe kyng slepa[nd and all his men], With' outen m[ercie he murdred them]. His wife, his chi[ldren, and his men all], He gafe to swerde, grete a[nd small];			95
His little daughter spared.	Bot a lytil mayden childe, þe kynges doghter meke and myl[de], Hir to sla, him thoght <sup>o</sup> shame, For gyfe he did, he lost his name <sup>o</sup> .		<i>seemed to him credit</i>	100
<i>Libellus</i> III. Pious reflections.	Na man of þis case w[on]dre, A shrew <sup>o</sup> a gude man haue at vndre <sup>o</sup> 1; For it is godes ordinaunce, Some tyme a ryghtwys man chaunce, þof all' <sup>o</sup> he be with' outen gylte, Of ane ill' man to be spylte <sup>o</sup> . Ryghtwys men be <sup>o</sup> þis er proued, How þat þai þaire god has loued, Whan þai þole mekill' in stoures, <sup>2</sup> Tene and tray <sup>o</sup> of tormentoures, To sere <sup>o</sup> men þaire sufferynge Is ensampl[e of] gude lyuyng. Cryst him[sel] sufferyd of shrewes <sup>o</sup> ; For [þe en]sample of gude thewes <sup>o</sup> . þar for [blessid] be men meke, For blysse of heuen þai sall cleke <sup>o</sup> .	<i>bad man</i>	<i>overcome</i>	105
	þe mayden childe, I sayde beforene, [Of the Kinges kinde <sup>o</sup> she was borne : she was so good and faire of shape, of sere <sup>o</sup> mens loue she had happ ; they favoured her for her fairnesse, But more for goodes grace and hir goodnesse. Many her to se where gladd, But many mo enmyes she had. this gentle virgine, the king biddand, was sett to be a servaunte, she was set to servauntes state, her fleshly fairnes to abaite,	<i>although ruined by</i>	<i>grief and vexation many</i>	110
The royal child was fair and good. [p. 4.]		<i>evil men manners</i>		115
		<i>catch</i>		
		<i>race</i>		120
		<i>many</i>		
				125
She was set to menial service ;				130

<sup>1</sup> Cf. the phrase 'at oure,' l. 403.

<sup>2</sup> Endure much in commotions.

	to reprove of her gentres <sup>o</sup> , <sup>1</sup>	<i>gentle birth</i>	
	with vilany it to despise. <sup>o</sup>	<i>disgrace</i>	
the queen- consort made her a slut,	the quene her toke to make a sl]utte, [and to vile services her putt fro all service of worthynesse,		135
	as a lasse <sup>o</sup> to sorowe and] stress <sup>o</sup> .	<i>maid-of-all-work</i>	<i>distress</i>
	[what thing shuld her] comforth or plese, [the quene tur]ned to hir disese <sup>o</sup> .	<i>dis-ease, discomfort</i>	
	[all this disea]se neuer þe les [she tholed <sup>o</sup> ] with' paciens and with' pes <sup>o</sup> ;	<i>bore</i>	<i>peace</i> 140
	[she g]ruched <sup>o</sup> noght with' na reprove, [but] held it all' to hir behoue <sup>o</sup> .	<i>grumbled</i>	
	In paciens sho had hir thoght, For dises dered <sup>o</sup> hir noght.	<i>behoof, benefit</i>	
	þar is na thing sauours sa swete, To sighand saule hys bale to bete <sup>o</sup> ,	<i>hurt</i>	145
	As þe vertu of sufferance; It meses <sup>o</sup> payne and penance <sup>o</sup> .	<i>misfortune to amend</i>	
	þys virgyne sufferd swynk <sup>o</sup> and swete, Sho sufferd calde, sho sufferd hete,	<i>allays</i>	<i>suffering</i>
	So sho was to dyses <sup>o</sup> vsed, þat no trauayle sho refused.	<i>toil</i>	150
	Playnt no menyng <sup>o</sup> sho nane [ma]de, Hir bodyly beute ay abade.	<i>discomfort</i>	
but she made no complaint,		<i>moaning</i>	
<i>Libellus</i> IV. The king was enamoured of her,	So for hir shappe and hir beute, þe kyng anamourd on hir w[as he], And all þe beute of hir body He loued to lust and lychery.		155
[p. 5.]	Fra þen forthe sho forhewed <sup>o</sup>	<i>avoided</i>	
but she eschewed him,	þe kynges presence, and it eschewed With' all hir mayne <sup>o</sup> him to mete,	<i>might</i>	160
	Outhir in house or in strete. Bot þof all <sup>o</sup> sho chesed þe dede <sup>o</sup> ,	<i>although</i>	<i>death</i>
rather choosing death.	Hir happite it fell to better rede <sup>o</sup> .	<i>counsel</i>	
<i>Libellus</i> V.	It was in yreland a custome,		165
A custom in Ireland.	þat 3ong wenchis suld to gyder come, In somer tyde, þat seruands ware, And samen <sup>o</sup> to þe woddes fare <sup>o</sup>	<i>together</i>	<i>go</i>

<sup>1</sup> Read *gentrice*, -ise.

	To fotte° byrdyns of braunches and floures,	<i>fetch</i>	
	Forto enbelysce þe whenes boures°.	<i>queen's chambers</i>	170
	For slyke° seruice vnto þe whene	<i>such</i>	
	Of damysels had ay done bene.		
	So it befell, þe time come to		
	þir° damysels þair seruice suld do,	<i>these</i>	
	þe whene bad þe mayden hende°	<i>gentle</i>	175
	With' othir wenches to wodde wende° ;	<i>turn, go</i>	
	Maydens þat þe maner knewe		
	Sone made þair birdyns and hamward drewe.		
	þis wenche couthe° nouthir shere° no bynde,	<i>could cut</i>	
The maiden remained alone,	þarfore sho left° all ane behynde,	<i>remained</i>	180
	And in þe wodde still abade,		
	Whils° sho hade hir birdyn made ;	<i>until</i>	
	þan to wende hame was hir entente,		
	Bot in þe wodde will'° sho wente.	<i>astray</i>	
	It fell' þat by a ryuer side,		185
	þe kyng on hawkyng went þat tyde,		
met by the king,	he all' ane° þe mayden mett,	<i>alone</i>	
	he spake til° hir hir luf to gett.	<i>to</i>	
	þare myght na faire speche avayle,		
	Sho walde noȝt sent hir to assayle. <sup>1</sup>		190
	At þe last þe kyng hir braaste°,	<i>embraced</i>	
	In to þe thik wodde he haaste,		
	And þar agayne þe virgyne will',		
and ravished against her will.	Rauyst hir and his lust fulfill'.		
	So þat virgyne rauysyng		195
	Was saint cuthbert consayuynge,		
	þe whilk anense° his moder was	<i>as regards</i>	
[p. 6.]	With outen syn and trespas.		
	Na man is gylty of þat ill'		
	þat is done agaynes his will'.		200
<i>Libellus</i> VI. She be- wails her misfortune,	þis virgyne þus hir vnthankes fyled <sup>2</sup>		
	perceyued þat sho was with' chiled.		
	Sho wepid, sho weryd° þat wyked dede	<i>cursed</i>	
	þat made hir lose hir maydenhede.		
	þe kyng saw hir diseese and deere, <sup>3</sup>		205

<sup>1</sup> Assent to his assailing her.<sup>2</sup> Defiled against her will.<sup>3</sup> Uneasiness and injury.



and is  
treated  
kindly by  
the king.

he myght noȝt thole<sup>o</sup> it, na<sup>o</sup> langar beere. *endure nor*  
 þe kyng with mylde wordes hir to plesse,  
 And of hir mournyng forto meese<sup>o</sup>, *calm her*  
 God forbede, doghtir, he says,  
 þat I suld be<sup>o</sup> any ways *by* 210  
 Of þi grete grace þe noble fame  
 Thurgh' my shrewdnes<sup>o</sup> be<sup>1</sup> putt to shame. *wickedness*  
 þarfore, damysele, haue na doute<sup>o</sup>, *fear*  
 þar sall' na seruand in na<sup>o</sup> oute, *nor*  
 Nouthir scorne þe no<sup>o</sup> reprove. *nor* 215  
 I sall' ordayne, for þi behoue,  
 Fra þair face to remow þe,  
 Whare þou sall' in pees be.  
 It sall' fall' þe na vilany<sup>o</sup> *disgrace*  
 Gif þou ga with' chiled, for why, 220  
 þou ert kyng strynde<sup>o</sup> left all' one, *race*  
 And I a kyng þat air<sup>o</sup> hase none. *heir*  
 Gif þi childe become a male,  
 þin eritage er<sup>o</sup> his all' hale<sup>o</sup>, *are, is* *altogether*  
 And parto he sall' haue myne ; 225  
 I haue nane ayre<sup>o</sup> bot him of lyne. *heir*  
 him sall' wele seme<sup>2</sup> to be a lorde  
 And bathe our kyngdom to him acorde.  
 I am a kyng, he sonn myn awen,  
 And þou a kynges doghter knawen, 230  
 And þarfore I trowe þat þis case<sup>o</sup> *chance*  
 Es fallen to vs þurgh' goddes grace.  
 To my modir sall' þou wende<sup>o</sup>; *proceed*  
 Sho sall' be to þe a sadde<sup>o</sup> frende, *firm*  
 þe and þi childe, when ȝe slepe, 235  
 Who sall' be bysy to gere kepe.<sup>3</sup>  
 þe kyng called his frendschip<sup>o</sup> nere, *acquaintance*  
 And othir to him famylyere,  
 And bad þaim þat þai sulde hir lede  
 To his moder dwellyng stede, 240  
 And bid hir, for hir sonnes sake,  
 þat sho þis mayden mery<sup>o</sup> make, *happy*

He sends  
her to his  
mother,

[p. 7.]

<sup>1</sup> The writer has changed his construction in the course of the sentence ; 'be' is superfluous.

<sup>2</sup> It will well beseem him.

<sup>3</sup> 'To gar keep,' *i.e.* make (them) take care of (you).

And be tendir to hir,  
 As to hir awen doghtir.  
 Þai toke þe damysele, and dide 245  
 As þe kyng þair lorde þaim bide.  
 Þe kynges modir, at his prayer,  
 Receyued þe wenche with' faire chere<sup>o</sup>, *friendly welcome*  
 And fra<sup>o</sup> sho þare awhile abade *after*  
 hir awen doghtir sho hir made. 250  
 For hir gude thewes<sup>o</sup> hir fauourd all' *manners*  
 Þe lady, þe menze<sup>o</sup>, grete and small. *household*  
 Þe kyng wist sho was with' barne ;  
 All' hir kepers he garte<sup>o</sup> warne *caused*  
 Þat sho sulde all' thing haue, 255  
 Þat myght hir and hir childe saue<sup>o</sup>. *preserve*  
 In þe mene tyme þis whene<sup>o</sup> *queen-mother*  
 Thoght to lede hir lyfe more clene ;  
 Þe warldes welthe sho forsoke,  
 'To a nunry sho hir toke ; 260  
 Sho leued þare in deuocioun,  
 In prayer and conpunccioun.  
 A bischop had in kepyng  
 Þat place and ordayned for all' thing ;<sup>1</sup>  
 Þe nunnes all' him in honour hade, 265  
 And did all' thinges as he þaim bade.  
 Þis damysele was with' þe whene,  
 As sho for<sup>o</sup> þat tyme had bene. *before*  
 hir<sup>2</sup> lyfe þe bischope maste plesyd,  
 Þarfore in all' thinges he þaim eesyd<sup>o</sup>. *entertained* 270  
 Bot sene<sup>o</sup> it is in ald sawe<sup>o</sup>, *since ? seen ? saying*  
 Þat kynde<sup>o</sup> coueyts ay his lawe, *nature*  
 Þe damysele, nyne moneths past,  
 Both<sup>o</sup> be lyuerd at þe last. *must*  
 For<sup>o</sup> sho myght it layne<sup>o</sup> na mare ; *because* *hide* 275  
 A faire knaue<sup>o</sup> childe sho bare. *boy*  
 Bot here<sup>o</sup> a meruayllous case, *hear*  
 Þat fell' þat tyme in þat place.

who re-  
ceives her  
as a  
daughter.

Noa  
They go to  
live in a  
nunnery,

where  
nature has  
her way,  
and a fair  
knave child  
is born.

[p. 8.]

*Libellus*  
VII.

<sup>1</sup> The MS. here and in l. 266, unless there be a large flourish, has the mark for *es*, though here it should rime with *kepyng*, and *al-tyng* is the regular M.E. phrase ; see N.E.D.

<sup>2</sup> The queen-mother's ; see *Libellus*.

A light from heaven.	<p>Alsone as þe childe was borne,          In credill' laide, his dame° beforene,          þar was a grete clernes of lyght,          Vunes° þar on men luke myght ;          It shane all' þe house aboute,          Bathe with' in and with' oute.</p>	<i>mother</i>	280
	<p>Ilk man wende° þat it sowe°,          þe house had bene in brynnande low°.          þan þai, wenand° a fyre to slokyn°,          þai fand þe house no thyug bryn°.</p>	<i>weened</i>	saw 285
	<p>þat time þe bischop, him all' ane°,          To his prayers was he gane.</p>	<i>flame</i>	
The bishop has had a revelation of the child's birth,	<p>In his oratory he lay,          Mikel o° þe nyght to pray.          Reuelacioun þar had he          Of þe childes natiuite ;          þat a childe was borne þan          Suld aftir be a haly man.</p>	<i>thinking</i>	slake
	<p>þe sodand° lyght him vmbylapp°,          þe gude man meruayled of þat happ.          he wendes forthe of his mynster,          Of þis nouelry to sper°;          he saw þe house bryn semande°,          All' hale° and sodanly stande.          Of þat myracle he was fayne°,          And thanked god with' all' his mayne.</p>	<i>burn</i>	alone, by himself
	<p>þat he had sene before in spirit,          he helde it all' pryue 3yt°.</p>	<i>of</i>	290
and tha ks God.	<p>To þe kyng in haste he hyes,          And besoght him on all' wyas°          þat a childe in his kyngdome          Now late borne he myght him name°,          And as his awen to kepe and fede.          Till'° his askyng þe kyng toke hede.</p>	<i>of</i>	
	<p>Fra° þe kyng had graunte his bone°          þe bischop hyed him hame sone.          he walde tell' na man his thoght,          Na on what wyse he had wroght.          he wist wele it was godys will'          To trow° of þe childe nane ill' ;</p>	<i>sudden</i>	295
		<i>surrounded</i>	
		<i>enquire</i>	300
		<i>seeming to burn</i>	
		<i>altogether</i>	
		<i>glad</i>	
		<i>yet</i>	305
		<i>in every wise</i>	
He desires to adopt the infant,		<i>take</i>	310
		<i>to</i>	
		<i>after</i>	petition
[p. 9.]		<i>believe</i>	315

but regrets the scandal.	Neuer þe less þe bischope wende°, Whils° þat þe sothe was him <sup>1</sup> kende°, þat þe childe had getyn bene With' in þe mynster, thurgh' synn vnclene, And þat þe place had bene pollute; Towarde þe whene he turned his fute, To hir priuely he pleynd,	<i>thought</i> <i>until</i> <i>declared</i>	320
	To tell' his thoght, na thing he feyned°.²	<i>feigned</i>	325
<i>Libellus</i> VIII. Remon- strates with the king's mother,	he saies, þou whene, I am confused þat þou hase sufferd slyke° synn vsyd <sup>3</sup> ; In þis place of religieuse, þus lange hase sufferd a bordale° house, Be cause a childe es° borne here late; Wha is his fader I noght wate°. þat he be getyn, men suppose, In hordome, here with' in þis close°, And þat þis haly place be fyled° þurgh' þe getyng of þis childe, þe birth' of whaim fell' þus apert°, Men trowes° þurgh' þin ill' desert. For° þou hase sufferd slyke° synn, Wroght þis haly place with' in, þarfore I rede° þe to repentaunce, Tell' me sothe° of þis chaunce.	<i>such</i> <i>brothel</i> <i>is</i> <i>wot not</i> <i>precinct</i> <i>defiled</i> <i>openly</i> <i>believe</i> <i>because</i> <i>such</i> <i>counsel</i> <i>truth</i>	330
	þe whene thoght ouer° grete dere°, his indignacioun to bere. To þe bischop gonn° sho tell' All' þe case as it befell', And how þe kyng sent hir thider. When sho had tald all' to gyder, þe bischope mode° was all' mesyd°, þe whene with' soft wordes he plesyd. Loue° we god, he says, by dene°, þat þus hase kepyd þis place clene. Of þis case, in felde na toune, May fall' nane ill' suspecioun.	<i>too</i> <i>hurt</i> <i>did</i> <i>mood</i> <i>calmed</i> <i>praise</i> <i>straightway</i>	345
<i>Libellus</i> IX. who ex- plains,			
and the bishop's mind is relieved.			
[p. 10.]			

<sup>1</sup> Dative, as in 'told him,' i.e. *to* him.

<sup>2</sup> He was 'quite open with her.'

<sup>3</sup> For the syntax, see p. 1, n. 3.

	he commend þe whene so hende <sup>o</sup>	<i>gracious</i>	355
	For <sup>o</sup> sho had bene þe wenche frende.	<i>because</i>	
	þat sho was rauyst agayne hir will',		
	he saide in þat sho did nane ill'.		
	Hir nedid noght hir concyens		
	For þat dede na thing to elens.		360
	þe whene and þe mayden eke,		
	þus he mesyd <sup>o</sup> with' wordes meke.	<i>soothed</i>	
	þe whene he had before myssayde <sup>o</sup> ,	<i>rebuked</i>	
	With' plesand wordes he made hir payde <sup>o</sup> .	<i>pleased</i>	
	þe Innocent wappid <sup>o</sup> in clathes,	<i>wrapped</i>	365
	Wittand <sup>7</sup> his moder, with him he tase <sup>o</sup> .	<i>takes</i>	
He pro- cures a nurse,	he him betaght <sup>o</sup> to a noryse,	<i>entrusted</i>	
	To kepe him wele on all wyse;		
	For be þe myracle of þe leme <sup>o</sup>	<i>light</i>	
	Sene in his birthe als sonn beeme,		370
	þe bischop trowed <sup>o</sup> in verite	<i>believed</i>	
	þat a grete man þe childe suld be.		
and bap- tises the child, nor <sup>a</sup>	Sone aftir he him baptysyd,		
	And to him his name dyuysed,		
	Mullok <sup>2</sup> þe bischop hym called,		375
	A name knawen yrysch men haldyd <sup>o</sup> . <sup>3</sup>	<i>hold</i>	
	Hardebrechins <sup>4</sup> þe cite hatte <sup>o</sup> ,	<i>was called</i>	
	þat þe childe was baptyst atte.		
	Fra he couthe ga and speeke in fere <sup>o</sup> ,	<i>in company, together</i>	
who is put to school.	he was sett to scole to lere <sup>o</sup> .	<i>learn</i>	380
	he was so vertuus and so passyng <sup>o</sup> ,	<i>surpassing</i>	
	þe bischop lufed <sup>o</sup> him ouer all' thing;	<i>loved</i>	
	he him lufed with' slike entent <sup>o</sup> ,	<i>such will</i>	
	he myght nozt thole <sup>o</sup> him lang absent.	<i>bear</i>	
<i>Libellus X.</i> <i>Narracio.</i> His predic- tion re- specting a calf.	On a day it befell',		385
	he went to se his catell <sup>o</sup> ,	<i>live stock</i>	
	Noute <sup>o</sup> and shepe all' and somme <sup>o</sup> ,	<i>neat one and all</i>	

<sup>1</sup> The meaning seems to be, 'Knowing all about it (wittand), he takes the innocent and his mother with him.' (See *Libellus*.)

<sup>2</sup> 'In the Irish tonnge, the which is in Inglishe as much as to saie<sup>t</sup> Cuthbert' (*Rites of Durham*, 65). 'Nulluhoc. Id est interprete Colgano eiulantem vel eiulatum' (*Acta SS. Boll.*, Mar. xx. 95, D). 'Seruent Hiberni suum Nulluhoc eiulantem, et relinquant Anglo-Saxonibus Cuthbertum' (*ib.* F). The meaning of the A.S. name Cuthbert is uncertain.

<sup>3</sup> So in MS., but read *hald*: 'A name [which] Irishmen hold known.'

<sup>4</sup> Ardracean, in Meath.

As yresmen had of custome.

þe child for luf with' him he toke,  
For to play him be brenke and broke.<sup>1</sup> 390

þe childe mett a cowe with' calfe,  
he hir beheld on ilk halfe°; *every side*

[p. 11.]

þe childe loked here and þare,  
On þe cowe aboute our whare°. *all over*

þe bischop him beheld and smiled : 395  
What sees þou, my dere childe ?

What priue thing, sonne myne, sees þou,  
With' in þe bely of þat cowe ?

þe childe answerd childely,  
And saide, somme meruayle se I, 400

I haue noȝt sene meruayle slyke° : *such*

þe calf is noȝt þe cowe lyke.

þe cow is all' at oure° blake ; *all over*

þe calf is rede° I vndertake, *red*

With' a white sterne° in þe fronte° ; *star forehead* 405

Slyke hase noȝt be sene wonte.<sup>2</sup>

þe sterne is lyke to white snawe.

It semes agayne° kyndely° lawe. *against natural*

Or° þai passed fra þat steede°, *ere place*

þe cowe calfed a calf reede, 410

Slyke as þe childe before had telled.

þe bischop mykill' meruelled ;

Be° þat he wist°, and was glad, *by knew*

Spirite of prophecy þe childe had.

Be þis myracle he coniecte° *supposed* 415

þat he sulde be of haly secte°. *religion*

þe bischope ay fra þat time forthe

held þe childe in hyer° worthe, *higher*

And lyked with' him to speke ofte

Wordes semely, swete, and softe. 420

*Libellus*  
XI.  
The mend-  
ing of his  
bell,

þe childe began so wele to cheue°, *get on*

To all' men he was dere and leue°; *beloved*

Slyke honour he began to haue,

his fader lynage° gyftes him gaue, *father's family*

<sup>1</sup> Disport himself by brink and brook.

<sup>2</sup> Such has not been usually seen, lit. 'wont [to] be seen.'

	Amang þe whilk was geuen him		425
<i>kelym</i>	A litil bell' þai kalled a kelym, <sup>1</sup>		
	þe whilk be maner of yreland		
	Aboute his nek was hyngand.		
	It befell' þis kelym brak,		
	he began sorow to make.		430
	þe childe went him to a smyth,		
[p. 12.]	And nane othir man him wyth',		
	And prayed him for godes sake,		
	his kelym hale <sup>o</sup> agayne to make.	<i>whole</i>	
	þe smyth' of his speche þat tyde		435
	Was mernayld gretely and astonyde,		
	þat a childe, þat was so zonge,		
	Spake with sa wyse a tonge.		
<i>Mira- culum</i>	To make his kelym he walde proue <sup>o</sup> ,	<i>try</i>	
	For god spak in him þe smyth' controue <sup>o</sup> .	<i>found out</i>	440
	Dere childe, he says, I walde fayne		
	For godes sake make þi bell' agayne,		
	Bot to make it I am daft <sup>o</sup> ,	<i>unskilful</i>	
	For I can <sup>o</sup> noȝt of potter <sup>2</sup> craft.	<i>know</i>	
	þe childe sayde, be noght abayste <sup>o</sup> ,	<i>abashed</i>	445
	For in my god so wele I trayste <sup>o</sup> ,	<i>trust</i>	
	In goddes <sup>3</sup> gif ȝe assay,		
	Yhe sall' it make all' to my pay <sup>o</sup> .	<i>satisfaction</i>	
	þe smyth' says, it may wele fall',		
	For god þat made thinges all'		450
	May me in þis craft enspire,		
	Forto fulfill' þi desire.		
	And þof all <sup>o</sup> my will' be gude,	<i>although</i>	
	We won our farr <sup>o</sup> fra þe wode.	<i>dwell too far</i>	
	With outen charcole may noght		455
	þis warke wele to ende be broght.		
	þan ansuerde þe childe hende <sup>o</sup> ,	<i>gracious</i>	
	God sall' helpe vs. for I sall' wende,		
	And fowel <sup>o</sup> suffyschand I sall' ȝow bryng,	<i>fuel</i>	
	þat sall' helpe to make our thing.		460

<sup>1</sup> Irish *ceolan*, a little bell, from *ceol*, music.

<sup>2</sup> A maker of earthen or metal pots and vessels: 'Artem æris fusoriam penitus ignoro' (*Libell.* p. 72).

<sup>3</sup> A word seems to be wanted to complete the sense, probably 'name' (cf. l. 468) or possibly 'luf': 'pro ejus amore' (*Libell.* p. 72).

	þe childe a hoke <sup>o</sup> in hande welde,	<i>reaping-hook</i>	
	And wendes forthe to þe felde ;		
	Grene resches <sup>o</sup> a few he schare <sup>o</sup> ,	<i>rushes cut</i>	
	And to þe smyth' house þaim bare.		
	In ihū criste, he saide, I trowe <sup>o</sup>	<i>believe</i>	465
	þat here is fowell' for our prow <sup>o</sup> ,	<i>advantage</i>	
	My bell' agayne forto zett <sup>o</sup> ;	<i>cast</i>	
	Ga to in goddes name and nozt lett <sup>o</sup> .	<i>delay</i>	
	þe smyth' sawe þe childes faythe,		
	he began þe seiues <sup>o</sup> graythe <sup>o</sup> ,	<i>rushes get ready</i>	470
[p. 13.]	And made a furnays for þe bell'.		
	It is wondir forto tell',		
	For þe childes hye desert,		
	God shewed meruaile in apert <sup>o</sup> .	<i>openly</i>	
	þe bell' was wele al swythe, <sup>1</sup>		475
	þan þai ware bathe <sup>o</sup> glad and blithe.	<i>both of them</i>	
<i>Libellus</i> XII. Testimony of Euge- nius.	<b>A</b> bischop hight Eugenius, Before sayde, <sup>2</sup> telles þus. In yreland is a grete cite Es calde kenanus, <sup>3</sup> as witnes he,		480
	In prouynce þat Midia <sup>4</sup> hatt <sup>o</sup> ,	<i>is called</i>	
	Many men has bene þar att. In þat prouynce er pastures gude, Cornes, woddis, ryuers and flude ; Rynnes a ryuer, Mana <sup>5</sup> calde,		485
	þurgh' þis cite before talde. In þat ilke <sup>o</sup> ryuer	<i>same</i>	
	Er many Fysches of kynes sere <sup>o</sup> .	<i>different kinds</i>	
Cuthbert's birthplace shown.	In þis cite of kenane þe childe was borne with' in a wane <sup>o</sup> ,	<i>dwelling</i>	490
	þe whilk 3it þe citezenes Schewes, as þair story menes <sup>o</sup> ;	<i>relates</i>	
	And of þe nonnes abbay 3it standes alde walles, as þai say, þe whilk place, for þe childes memour <sup>o</sup> ,	<i>memory</i>	495

<sup>1</sup> Well (or right) very soon.

<sup>2</sup> Line 20.

<sup>3</sup> Irish 'cenannus,' Headfort, the old name of Kells in Westmeath.

<sup>4</sup> So in MS., but printed in *Libellus* as if an adjective, *media*.

<sup>5</sup> Possibly the old word 'Min,' the name of a river in eo. Antrim, here some river in Meath.



Es halden ȝit in grete honour,  
 And men of þat same lande  
 Er ofte for wirschipe þar comande°. *coming*  
 Þir thinges redid° biscop Eugeny *related*  
 Of herdmonens,<sup>1</sup> in þair story. 500  
 In þat contre he borne was  
 And leued whils° he fra worlde pas. *until*  
 In þat biscop diocise  
 Saynt tedanus,<sup>2</sup> a bischope, lyes  
 In þe Cathedrale kirke, 505  
 And many miracles þar god wirkes;  
 Þis tedan, as his lyfe þaim kenne°, *declares*  
 Raysed fra deed° many men. *death*

*Libellus*  
 XIII.  
 The bishop  
 dying,  
 [p. 14.]

**I**t fell' eftir a litil stert°, *space*  
 Þe gude biscop þat kepid cuthbert 510  
 Dyed and went to heuens blisse.  
 Þe childe his maste belde° þan mysse; *greatest protection*  
 His moder mournyd and sare wepid,  
 For sho hir childe saw vnkepyd,  
 And wante þat he was wonte to haue; 515  
 Þarfore sorow grete sho draue,<sup>3</sup>  
 And of hir self sho was adred° *in dread*  
 To þe kyng forto be led,  
 And with' him to be forlayne°, *lain with*  
 With' vyolence and synn agayne. 520  
 Þis had sho mykil in hir mynde,  
 With care° and drede þus was sho pynde°, *grief pained*  
 And machynd° in hir mynde for thy° *contrived therefore*  
 Þat it was best for hir to fly.  
 Scho called cuthbert hir sonn hir to, 525  
 And saide him what sho thoght to do.

the mother  
 sees her  
 child un-  
 provided  
 for,  
 dreads to  
 go near the  
 king,  
 and re-  
 solves on  
 flight.  
 The child  
 assents.

To his moder he sone assent,  
 To wende with hir was his entent.  
 He walde obeysand be to hir,

<sup>1</sup> See p. 2, note 2.

<sup>2</sup> Perhaps for Sanc(t)aidanus, the last letter of 'sanct' being attracted, as in 'Tobin' for 'St. Aubin.' But the Northumbrian Aidan is the only one known.

<sup>3</sup> Dr. Murray thinks that the writer used *drave* in the sense of Latin *egit* from *agere*, as in *curam, penitentiam agere*, or Fr. *pousser* in *pousser des cris*. Cf. l. 430.

	As criste was to his modir.		530
<i>Libellus</i> XIV. He had learned his Psalter before the bishop died.	Before þe bischope was layde in erde°, þe childe had his sawter leryd. He was so comely and so fayre, Lyke to be a kynges ayre°.	<i>earth</i>   <i>heir</i>	
	Of ilk man luf he gate grace, þat saw him anes in þe face. Of him sprange faire fame Of his grace and his gude name ; Wha þat him sawe, he walde as° Whas sonn þat faire childe was.		535
Many ask- ed whose son he was.	It was noȝt knawen in comon þat he was þe kynges son ; So many men þer of frayned°, þat it myght noȝt be langer layned°. þat his moder wele wist ; To lende° na langar þar hir lyst°, For shame and sclaundre sho was agast, þar fore sho hyed hir þepin° fast. Of hir childe sho had grete doute°, For gif þe kynges wyfe so stoute° On hap had wist þe childe was his, Sho walde haue trete him all' a mys°.	<i>ask</i>     <i>asked</i> <i>hid</i>   <i>remain</i> <i>pleased</i>  <i>thence</i> <i>fear</i> <i>proud</i>	540
[p. 15.]	To a hauen þat woman mylde Went on a° nyght with' hir childe. þai þat loues god with' mayne and mode°, All' thing turnes þaim to gode. When þai come to se banke, Hap befell' þaim, god þai thanke, þai fande a ship redy To bretayn forto saile in hy°.		
They em- bark for Britain.	þe childe and his moder heende°, In to þe schip als þai sulde wende, þe childe sauter° fell' in þe se. Mikel mane° made sho and he ; Whiles þat þai þar aftir loke, þer com a cele° calf and it toke. þar stode many þer on to wondyr, þe se wawes sho bare it vndyr ; þai trowed° noȝt it agayne to gett,	<i>amiss</i>  <i>one</i> <i>strength and mind</i>     <i>haste</i> <i>gentle</i>   <i>psalter</i> <i>moan</i>   <i>seal</i>	550
ThePsalter falls into the sea, and is taken by a seal-calf.			560
		<i>believed</i>	565

þe childe was sary<sup>o</sup> and þerfore grett<sup>o</sup>. *sorry* *cried* 570  
 Bot grete god þat gouernes all,  
 þat saued þe prophete with' in þe whall',  
 Of his grete godenes,  
 Kepyd þe buke harmeles.

þe childe aftir had it agayne, *by* *glad* 575  
 Be<sup>o</sup> a myracle he was fayne<sup>o</sup>.

*Libellus*  
 · XV.  
 An expla-  
 natory di-  
 gression.

he þat þis in latyn wrate  
 þat here in Englysch is translate,  
 he saies he settes here þat he fande  
 In storys of yrelande, 580

þe whilk noght sothe<sup>o</sup> þof þaim seme, *true*  
 5it biddes he to þaim take 3eme<sup>o</sup>. *heed*  
 þai seme agayne þis processe<sup>o</sup>, *narrative*  
 þai er to say<sup>1</sup> neuer þe lesse.

In Ireland  
 was an old  
 man,

In yreland was an alde man, 585  
 For halynes grete fame wan,  
 he was curtayse and kynde,  
 Commyn of noble strynde<sup>o</sup>. *race*

[p. 16.]  
 who took  
 boys to  
 educate.

Gude men sonnes, of þat contre,  
 Wer sett<sup>o</sup> to him, noryst to be; *put* 590  
 he had sex childre 3eng<sup>o</sup> *young*

A lang tyme in his kepyng.  
 he saw þaim loue þe halygaste,  
 þer fore he loued þaim althir maste<sup>o</sup>. *most of all*  
 he was mare bysy þaim to kenne<sup>o</sup>, *teach* 595  
 For þai wer abil<sup>o</sup> to be gude menne. *fitted*

Their  
 friends  
 claimed  
 them.

It befell' þair fadirs dyed;  
 þair frendes þat wer to þaim alyed<sup>o</sup>, *related*  
 Compeld<sup>o</sup> þaim to þair erytage, *forced*  
 þof all' <sup>o</sup> þai were with' in age. *although* 600

þe ald man lyst<sup>o</sup> nozt parte with þaim, *liked*  
 þof þair alyes<sup>o</sup> oft þaim clayme, *relations*  
 And with' maystry walde þaim raght<sup>o</sup> <sup>2</sup> *torn away*  
 Fra þe alde man þat þaim taght.

The bishop  
 before his

þe bischop cuthbert nurry<sup>o</sup>, <sup>3</sup> *rearer* 605  
 When he saw þat he suld dy,

<sup>1</sup> 'Non sunt omittenda' (*Libell.* p. 74).

<sup>2</sup> Wished them [to be] torn [from the old man].

<sup>3</sup> 'Nutritor' (*Libell.* p. 74). We may perhaps read 'þe bischop [who] cuthbert nurry (reared).'

death entrusted Cuthbert to his care.	Of þe alde mañ gudenes suyr, Betaght <sup>o</sup> cuthbert to his cuyr <sup>o</sup> . <sup>1</sup>	<i>delivered</i>	<i>care</i>	
	þis aldman with' þis <sup>2</sup> childre fledd', In to bretayne to be ledd',			610
	To kepe þaim in priuaçe <sup>o</sup> , Whil <sup>o</sup> eftirwarde better myght be.	<i>privacy</i> <i>until</i>		
	With' thir childre fra þair frendes þis aldeman til <sup>o</sup> a hauen he wendes.	<i>to</i>		
He sailed for Britain with Cuthbert, the mother,	It fell' þe same tyme þai come thider, Cuthbert modir and he to gyder, Forto passe þe se swythe <sup>o</sup> .	<i>quickly</i>		615
	þe aldeman was glade and blithe, he wist it was goddis ordenaunce, þat þar to mete þaim fell' þat chaunce.			620
	With' mete and drynk he þaim fedde And gaf þaim all' þat þaim neded.			
and the other boys.	þis aldman and þis <sup>2</sup> childre same <sup>o</sup> , In to a shipp to sayle þai clame <sup>o</sup> .	<i>together</i> <i>climbed</i>		
	With' wynde and wedir at þair wille, þe se was soft, þe wawes were stille.			625
Rough weather [p. 17.]	Bot sodanly þe wedir chaunged, þe ruyde wawes on rawe <sup>o</sup> raunged, þe tempest diuers dayes encreesid.	<i>on row, in ranks</i>		
	Goddes grace at þe last it seesid <sup>o</sup> .	<i>caused it to cease</i>		630
<i>Libellus</i> XVI. Cuthbert's vision of the anchor :	Whils þai wer þus to landward boune <sup>o</sup> , Cuthbert had a vysyoun; <i>bound</i>			
	Whethir in body or with' oute, It was to him grete doute.			
	As annes <sup>o</sup> was rauyst saint paule, Whethir in body samen <sup>o</sup> or saule, <sup>3</sup>	<i>once</i> <i>together</i>		635
	him self saide he wist nocht, Bot god it wist þat all' wroght. he dremyd þe ankir of þair ship			
	To þe se gronde <sup>o</sup> doune slypp,	<i>bottom</i>		640
it fastened on a house in the sea.	And on a house eesyng <sup>o</sup> , Be þe lattis <sup>o</sup> it toke festnyng.	<i>eavesing, eaves</i> <i>laths</i>		
	Him thoght oute of þe shipp he yhode <sup>o</sup> ,	<i>went</i>		

<sup>1</sup> This seems scarcely to agree with 512-515; cf. 583.

<sup>2</sup> Should perhaps be þir, these, but þis is plural elsewhere, e.g. in l. 4377.

<sup>3</sup> The meaning seems to be, whether in the body together with the soul, or in the soul alone.

Doune to þe Ankir in þe flode,  
 And forto louse it fra þe house, 645  
 He was besy and curyouse°. *careful*  
 þar come cute of þe house þan  
 Him thought like a husbände man,<sup>1</sup>  
 And pleyndandy on hyght° he spak, *complainingly aloud*  
 And asked wha his house brak. 650  
 Alson as he saw saint cuthbert,  
 Hastyly vnto him he stert°, *started*  
 And kissed him and spak on yres° tonge, *Irish*  
 Welcome be þou, childe 3onge ;  
 He calde him be his awen name, 655  
 As he was calde before at hame.  
 He saies, dere sonn, wele is þe,  
 Cytesyn of heuen salt þou be ;  
 þat þou suld come to þir partyes°, *these parts*  
 I wist lange sithen°, and on what wyse. *since* 660  
 þon° sal be bodily, fele and some,<sup>2</sup> *yon ? that ?*  
 Ensamble of þi life to come.  
 And þarfore, dere sonn, haue na drede,  
 þat I say to þe take hede.  
 he toke þe childe be° þe hande, *by* 665  
 With' in þe house þai went walkand ;  
 he gaf þe childe thre vessell',  
 Of whilk wondir was forto tell'.  
 he calde þaim baccilia°,<sup>3</sup> sais þe buke. *basins*  
 þe childe þaim in his hande take ; 670  
 þe gude man saide, sonn myne,  
 þis a° vessell' sall' be þine, *one*  
 þe tothir twa þi mayster geue ;  
 Lose neuer þine whils þou leue.  
 þe man went and loused þe ankir, 675  
 he saide, sonn, grete wele þi maystir,  
 In my name þat na man may,

<sup>1</sup> 'Colonus' in *Libellus*.

<sup>2</sup> The first word in this line seems to be a Northern demonstrative, referring to what Cuthbert saw; 'fele and some' probably means 'altogether' (cf. l. 386); the corresponding passage in the *Libellus* is, 'eo quod corporeo contuitu modo inspicis, futuræ vitæ tuæ exempla præfigurata cognoscas.' From this it seems not unlikely that 'þon sal be' is a mis-copying of 'þou sawe.'

<sup>3</sup> 'Tria vascula admirandi operis, . . . quæ baccilia heros ille nominavit' (*Libell.* p. 75). See Ducange, s. v. 'Bacca,' 2.

	Lyuand in erth', tell' ne say ; <sup>1</sup>			
	Ga in my blissing þi mayster to,			
	he sall' þis dreeme þe vndo°.	<i>explain</i>		680
<i>Libellus</i>	Before his mayster sone° come þe childe ;	<i>soon</i>		
XVII.	he sawe þe vessell°°, and þan he smyled ; <sup>2</sup>	<i>vessels</i>		
He takes	he saies, þis vessell', sonn, haue þou,			
them to the	God hase it ordaynd for þi prowē°,	<i>profit</i>		
old man.	It is a full' takenyng°,	<i>token</i>		685
	þou sall' haue wondir° leuyng.	<i>wonderful</i>		
	þe man þat þus had cuthbert sene			
	Was a fair man and auncyene,			
	And, mewre° in face, þat semely sire°	<i>mature</i>	<i>lord</i>	
	Was gliterand as brynnand fire.			690
	þe childe prayed his maister dere,			
	What his dreme ment him to lere°.	<i>teach</i>		
<i>Erno° visi-</i>	His mayster says, sonn, take tent°;	<i>heed</i>		
<i>onis.</i>	God his messenger to þe sent,			
	Forto betaken° þe þi stede°,	<i>betoken</i>	<i>place</i>	695
	þi lyfe how and whare to lede.			
	þe ship þat beres vs in þe se,			
	Of haly kyrke þe figure be,			
	þe whilk in ane othir° lande	<i>another</i>		
	þou sall' kepe, I vndirstande.			700
	þe house on whilk þe ankir fell'			
<i>Cuthbert's</i>	Betakyns a place whare þou sall' duell',			
<i>life in</i>	With' in þe se solitary,			
<i>Farne fore-</i>	And se° of <sup>3</sup> god priually.	<i>see ?</i>		
<i>told.</i>	þir thre vessell' takyns° to me	<i>betoken</i>		705
	þe wirschip of þe trinite,			
[p. 19.]	Whaim þou and I preche sall',			
	And wirschip with our myghtes all'.			
	Twa othir vessell' to me er aught°,	<i>are owing, belong</i>		
	Be° whaim ruyd folk sall' be taught	<i>by</i>		710
	Twa goddes commandements of loue.			
	þis a° vessell' to þi behoue°	<i>one</i>	<i>benefit, use</i>	

<sup>1</sup> 'Ex meo nomine, quod est inexplicabile, salutes.' (*Libell.* p. 76.)

<sup>2</sup> It is not very evident how Cuthbert could show the old man the vessels which he himself had seen only in a vision. But perhaps we are to take lines 681-686 as part of the vision. Cuthbert might have dreamed that he went to his master before he actually did so, as stated in line 691. The story is not more intelligible in the *Libellus*.

<sup>3</sup> Probably a miscopying of 'serof,' serve. See note, l. 4114.

Es gyuen, be þe whilk mynde  
 þe singlar<sup>o</sup> of þi lyfis ende, *solitude*  
 And of þi conciens religiouse,<sup>1</sup> 715  
 þe whilk sall' be goddis speciale house.  
 Into þis prouynce whilk<sup>o</sup> agayne *alive*  
 Sall' þou neuer bide for certayne.  
 On english' marche<sup>o</sup> sall' þou lende<sup>o</sup>, *border dwell*  
 And turne fele<sup>o</sup> folk fra þe fende<sup>o</sup>. *many fiend* 720  
 Many þat trowes<sup>o</sup> noȝt criste ihū,  
 Sall' þou make leele<sup>o</sup> and trewe. *believe leal*  
 All' þir thinges þat þou hase sene,  
 Of thinges to come takenyng þai bene<sup>o</sup>; *are*  
 þai er na fantasyes of dremyng, 725  
 Bot ensamples of trew thyng.  
 Fra<sup>o</sup> his mayster on þis wyse had *after*  
 Expounde his visyoun, þai wer bathe glad.  
 þai come alsone<sup>o</sup>, with' outhen lett, *at once*  
 To þe hauen þat þai coueit. 730

They soon reach the desired haven.

*Libellus*  
 XVIII.  
 The seal-calf restores the Psalter,

Fra þai wer þe hauen with' in  
 þai straue wha first to lande myght wynne.  
 þe seele calfe before descryed<sup>o</sup>, *described*  
 þat cuthbert buke had swelyed<sup>o</sup>, *swallowed*  
 he come before þaim swymmande, 735  
 And kest<sup>o</sup> þe buke vp on þe lande. *cast*  
 Cuthbert sawe and went swythe<sup>o</sup>, *quickly*  
 And tuke his buke, he was full' blythe.  
 he fande it hale and harmeles,  
 He thanked god for his gudnes, 740  
 And all' othir þat sawe þis syght,  
 þai wirschiped god with' mayne and myght.

and they all thank God.

Another account.

¶ *Vulgaris opinio hibernencium, Caluencium,<sup>2</sup> et Scottorum, quomodo scūs cuthbertus recessit de hibernia.*

[p. 20.]  
*Libellus*  
 XIX.

þe comoun opynyon and tellyng  
 Fra yreland of Cuthbert wending,

It was said that Cuthbert left Ireland because he was hated

Yrys men and of galway<sup>o</sup>, *Galloway* 745  
 And scottys men, þus þai say,  
 þat many myracles in his childehede  
 God schewed be<sup>o</sup> him done in dede, *by*

<sup>1</sup> 'Solitudo tuæ religiosæ conscientie' (*Libell.* p. 76). <sup>2</sup> Galwenses.

on account of his miracles.	For whilk so many, in his cuntre hated and despysyd was he.		750
	What was þe cause, þe buke noȝt telles, Bot it semes it was noȝt elles		
The pre- sent writer's opinion as to the true reason.	Bot for <sup>o</sup> þe whene his stepdame <sup>1</sup> Knew wha him gat, and of whame.	<i>but because</i>	
	His moder was a kynges doghtir, He left nane ayre on lyfe <sup>o</sup> bot hir.	<i>heir alive</i>	755
	þe whene dred þat on hap, at age, þe childe walde aske his heritage þat his moder fell' be strynde <sup>o</sup> ,	<i>by descent</i>	
	And of his gudsire deede <sup>2</sup> haue mynde, And venge it for his moder sake, Or elles pray god vengeance to take.		760
	þai halde <sup>o</sup> him goddes derlyng, Be cause of wondirs wirkyng.	<i>considered</i>	
	þar for dissees <sup>o</sup> him durste nane, Bot þai walde fayne he had bene gane	<i>annoy, [trouble]</i>	765
	Fra þat contre to othir steede <sup>o</sup> ,	<i>place</i>	
Anyhow the Irish advise him to depart.	And þarto diuerse men him reed <sup>o</sup> To wende to othir kyngdome, And in yreland na mare to come.	<i>counsel</i>	770
His reply.	Cuthbert saide he walde noȝt		
<i>nota, Currok.</i>	Bot gif <sup>o</sup> he had shippyng wroght Whilk as nane wer sene before. <sup>3</sup>	<i>unless</i>	
	þai wer glad and made in skorne		
The stone boat.	A bate <sup>o</sup> of stane, and it arayde, And at þe se banke it layde ; þai bad him to his bate wende, And saile forth' whider him list lende <sup>o</sup> .	<i>boat</i>	775
	þai called þat bate a currok, <sup>4</sup> Made of stane and noȝt of stok <sup>o</sup> .	<i>stock, wood</i>	780
	þe childe a crosse þar on made, On þe water fletand <sup>o</sup> it glade <sup>o</sup> .	<i>floating</i> <i>glided</i>	
[p. 21.]	Of þis þai were astonyde, And prayde him þat he walde abyde. he walde noȝt byde for na prayer,		785

<sup>1</sup> The queen-consort, his father's wife ; cf. 550.

<sup>2</sup> His grandsire's death ; see l. 95.

<sup>3</sup> ' Which were like none seen before.'

<sup>4</sup> Irish *corrach*, a wickerwork boat, coracle.



	Bot he and his moder dere, With' othir twa, opon þe nyght, To þe currok þai þaim dyght°.	<i>got ready</i>	
They sailed therein, and landed in Galloway,	þai sailed þar in merualously, In to galway þai come in hy°, In to a regyoun þat rennin <sup>1</sup> hat°,	<i>haste</i>	790
	To a hauen, munsonc, <sup>2</sup> þe name es þat. At þat hauen habydes ʒitt Cuthbert currok, men may se itt.	<i>was called</i>	
then sailed in another ship to 'Litherpen.'	þan an othir schip þai toke And sailed to litherpen, <sup>3</sup> sais þe boke ; þat hauen is betwene erregaytill' <sup>4</sup> And cegall' <sup>5</sup> ; wha so loke will', þar is a grete lake nere hand þai call' loichauan <sup>6</sup> in þat land.		795
	With' cuthbert and his moder þen Rane vp° þar bot thre men.		800
<i>Libellus</i> XX. Cuthbert and his mother land, with three men; they gather sticks for a fire.	þai went oute samen° out of þair schipp, And on þe lande sone þai skypp, It was wynter and wedir calde, þai had ʒitt nouthir house no halde°.	<i>ran ashore</i>	
There are robbers near-hand;	Stikkes to a fyre þai gadird fast, To warme þaim or° þai forther past. þar wer theues nerehand þat place, Menslaers, robbours, haldand þair pace; <sup>7</sup> þai drew nere to spy þair dedis. þai se þe woman in ryche wedis°, With broches and golde opon hir arme ; þai wer in purpose to do hir harme, þai buske° with speres hir to sla.	<i>together</i>	805
Cuthbert prays,	Cuthbert sawe, him was full' wa°, To god he began to pray,	<i>ere</i>	810
		<i>garments</i>	815
		<i>prepare</i>	
		<i>sorrowful</i>	

<sup>1</sup> Reinnnii (*sic*) (*Libell.* p. 77). The Rinns (points or promontories) of Galloway.

<sup>2</sup> So in the MS., but the *Libellus* has Rintsnoc, *i.e.* Rinn Snoc, a place formerly known on the coast of Galloway.

<sup>3</sup> 'Letherpen,' mentioned in *Libellus* as 'portus'; not yet identified.

<sup>4</sup> Irregaithe (*Libell.*), now Argyle.

<sup>5</sup> Incegal (*Libell.*), Inish-gall, outer Hebrides.

<sup>6</sup> Loicafan (*Libell.*), some *loch* in the neighbourhood, possibly Loch Awe.

<sup>7</sup> 'Ibi morantes' (*Libell.* p. 77). Cf. 'continuit gradum' (*Virg. Æn.* iii. 598) and 'siste gradum' (*vi.* 465).

	To saue his moder fra þar fray <sup>o</sup> .	<i>attack</i>	
and they slay one another.	God sone his prayer harde <sup>o</sup> .	<i>heard</i>	
	As þe theues ran towarde,		820
	Ilk ane of þaim thurgh' othir rann ;		
[p. 22.] The travel- lers light their fire,	þai were sone deed ilk a mann.		
	þan of flynt fyre þai strake,		
	And made a fyre þaim warme to make.		
	In þat place whare þai hewed <sup>o</sup>	<i>stayed</i>	825
	A meruaile hider to is proued :		
	What man or woman comes þider,		
and fuel will after- wards kin- dle by itself on the spot.	And gadirs fowell', and layes to gydir,		
	Itt kyndels be þe self alsone <sup>o</sup> ,	<i>immediately</i>	
	And brynnes clerely <sup>o</sup> þat place apon.	<i>brightly</i>	830
	þe men þat zitt þare duelles		
	Saint cuthbert myracle it telles.		
<i>Libellus</i> XXI. St. Columba takes the child.	<b>C</b> uthbert and his moder hende <sup>o</sup> ,	<i>gentle</i>	
	Fra þeyn <sup>o</sup> to scotlande marche <sup>o</sup> þai wende.	<i>thence</i>	<i>border</i>
	þar was a bischop, <sup>1</sup> columba hight,		835
	þe first bischop in Dunkell' dyght <sup>o</sup> ,	<i>appointed</i>	
<i>De Cuth- berto et Brigida.</i>	Vnto his house he toke þe childe,		
	With' an <sup>o</sup> brigida, <sup>2</sup> a mayden mylde.	<i>one</i>	
	Sho was borne in yrelande,		
	þaim twa to gyder þe bischop fande <sup>o</sup> .	<i>maintained</i>	840
<i>Narratio.</i> The three wicked clerks.	þare was thre clerkes of þe southe		
	Of england, with þe bischop couthe <sup>o</sup> ,	<i>acquainted-</i>	<i>known, or</i>
	þai were speciale in his seruyse.		
	þis twa childre þai dispysse,		
	And had enuy for <sup>o</sup> þai had grace,	<i>because</i>	845
	And loue <sup>o</sup> before þe bischop face.	<i>love</i>	
The tame blackbird,	þe bischop had a bryd in hall',		
	A conyx <sup>3</sup> men it kall' ;		
	It was sa tame, wha mete <sup>o</sup> it bedde <sup>o</sup> ,	<i>food</i>	<i>offered</i>
	It walde of him be graped <sup>o</sup> and fedde.	<i>handled</i>	850
	þir clerkes þe childre walde persewe <sup>o</sup> ,	<i>persecute</i>	

<sup>1</sup> Not to be confounded with St. Columba, the priest-abbot of Hy or Iona. Colum, Columba, Columbanus, and Colman are all interexchangeable. No such bishop of Dunkeld is known.

<sup>2</sup> St. Bridget of Kildare died February 1, 525. But the name is a very common one in early Irish hagiology.

<sup>3</sup> Apparently for *cornyx* (*cornix*), 'raven,' but the *Libellus* says *merula*, 'blackbird,' p. 78.

which the clerks slew, blaming the children.	Priually þis bryd þai slewe ; Of þe childre þe blame þai cryede, þe childre gretand <sup>o</sup> it denyede.	<i>crying</i>	
	þe bischop þe clerkes malyce kende <sup>o</sup> , Bot nouthir party he defende.	<i>knew</i>	855
	he was aboute þaim to meese <sup>o</sup> , For to halde þaim all' in eese.	<i>soothe</i>	
	þe childre wer confused and mothe <sup>o</sup> , þai prayed to god to schew þe sothe <sup>o</sup> .	<i>wearry</i>	
	In þe bischope presence	<i>truth</i>	860
[p. 23.] Cuthbert prayed,	þus cuthbert prayed with' residence <sup>o</sup> :	<i>persistence</i>	
	þou, god, þat all' thing wate <sup>o</sup>	<i>knowest</i>	
	And demes <sup>o</sup> ilk a dede and state,	<i>judgest</i>	
	Gif we haue done þis ill' dede,		865
	As we haue serued <sup>o</sup> , gif <sup>o</sup> vs our mede <sup>o</sup>	<i>deserved give reward</i>	
	In þis oure, þat men may se		
	þat we openly punyst be ;		
	And gif we neuer did it no <sup>o</sup> thoght, <sup>1</sup>	<i>nor</i>	
	þi myght, þat all' thing has wroght,		870
	Rays þis bryd to lyfe fra deed <sup>o</sup> ,	<i>death</i>	
	þat all' men may se in þis steed <sup>o</sup> .	<i>place</i>	
and the bird was restored to life.	When he had prayed þe brid vp rase,		
	And whyk <sup>o</sup> agayne he forthe gase <sup>o</sup> .	<i>alive</i>	<i>goes</i>
	All' men þat sow <sup>o</sup> and stode by,	<i>saw</i>	875
	Meruaylde of þis gretely.		
Libellus XXII. Bridget tells Cuth- bert that they must depart,	þan brigida, þat gude may <sup>o</sup> ,	<i>maid</i>	
	Turned hir to cuthbert and þus scho say :		
	My dere childe, it es nedfull',		
	And bathe to þe and me spedefull',		880
	þat as god hase ordaynd vs,		
	To diuers naciouns þat we trus <sup>o</sup> .	<i>pack off</i>	
he to east- ern Eng- land, she to west- ern Ireland.	To þe este syde in england',		
	Of þis prouynce þou ert ordaynd,		
	And me to yreland in þe west ;		885
	God haues puruayde <sup>o</sup> for our best.	<i>has provided</i>	
	Aythir of þaim comfort oþir,		
	þe tane <sup>o</sup> þare partid fra þe tothir <sup>o</sup> .	<i>one</i>	<i>other</i>
	þai met neuer eftir whils þai leued,		

<sup>1</sup> *i.e.* 'nor thought [of such a thing].' 'Si neque talem unquam concepimus nequitiam, aut perficere deliberavimus,' etc.

	Bathe in halynes þai cleued <sup>o</sup> .	<i>continued</i>	890
	Sone afir þe childe with' his dame <sup>o</sup>	<i>mother</i>	
He with his mother goes to Iona.	Went to an Ile, hir <sup>1</sup> þe name. In þat place duelt cuthbert With religiouse men a stert <sup>o</sup> .	<i>short time</i>	
	his moder twa brethir <sup>2</sup> sho hade,		895
She goes to visit her brothers Meldanus and Eata- nus.	Bischops in scotland, and men sade <sup>o</sup> . As god inspired hir forth sho went, To vysite þaim was hir entent. þe tane was called meldanus, <sup>3</sup> þe tothir hight Eatanus. <sup>4</sup>	<i>grave</i>	900
[p. 24.]	Aythir had a bischop se In scoteland, with þe dignite. þair sister, seint cuthbert moder, Toke hir way sone þider ; To hir brethir dere sho cam.		905
	It fell' on hap þai were sam <sup>o</sup> ; þai were glad of hir commyng. Sho þan teld al meruaile thing Of hir self and of hir sonn,	<i>together</i>	
She tells about her son,	In what disees <sup>o</sup> þai had bene bonn <sup>o</sup> And what þai did, whare, and howe ; Als <sup>o</sup> þat scho had made a vowe	<i>discomfort bound</i>	910
and that she has made a vow to visit Rome.	To vysyt seint petir kirke and paule, At rome, for heele <sup>o</sup> of hir saule. To þis scho had thoght stedfaste, Oute of yreland or <sup>o</sup> sho paste.	<i>also</i>	
	hir brethir sone was <sup>o</sup> enspired To make hir fulfill' þat sho desyred. þe childe at <sup>o</sup> his moder dere	<i>health</i>	
They en- courage her, and take the child, letting her fulfil her vow.	þai toke to þaim to fede and lere <sup>o</sup> , And helpid hir as sho nede had to, And lete hir passe, hir vowe to do.	<i>ere</i> <i>soon were</i> <i>at the hands of</i> <i>teach</i>	915 920

<sup>1</sup> So in the MS. ; *Libellus* has Hy, *i.e.* Iona.

<sup>2</sup> 'Fratres germanos,' according to the *Libellus*, but according to lines 97, 221, and 756, all the king's family but Cuthbert's mother had been slain. That may mean all who were in Ireland at the time. The two bishops may have been sent away as children long before, and considered as dead to worldly affairs. Legendary stories sometimes contain inconsistencies that cannot be reconciled so easily.

<sup>3</sup> Irish 'Mellan.' There is a saint of that name in the Irish calendar at February 7.

<sup>4</sup> Another departure from the proper form Aidan. The Northumbrian Aidan may be the one meant here. Cf. lines 1204, 1205.

how cuthbert childe stode on his crowne,  
 his fete vpwarde his heued doune ;  
 In his playng a wondir harke, 925  
 his clathes aboute his leggys stode starke°. *stiff*

*Libellus*  
 XXIII.  
 They send  
 Cuthbert to  
 the care of  
 a religious  
 man in  
 Lothian.  
 þe bischop Eatanus and Meldane,  
 Fra° þai had þe childe tane°, *after taken*  
 To kepyng of a religiouse man  
 In louthyane þai send him þan ; 930  
 With' childre of his euen elde°, *equal age*

his wonyng° place þar he welde°. *dwelling possessed, had*  
 þar was nane meker na° blyther *nor*  
 þan he was halden, nere na fer.  
 In all' gude play and solace°, *enjoyment* 935  
 he walde be felaw° in ilk place. *fellow*  
 Ilk a childe was fayne and glad,  
 his felawschip when þai had.

It be fell' anes° on a day *once*  
 þat childre suld to gydre play, 940  
 Cuthbert come and played with' þaim,  
 Of maste myrthe þe pryse he claim ;

Som lappe°, som werstild°, som othir gamen°, *leaped wrestled games*  
 þus þe childre played samen°; *together*  
 Som straue wha on þaire heed 945  
 Myght langest byde, and stand in steed°. *place*  
 Cuthbert sone he him arayed°, *got ready*

And þis gamen þare he assayed ;  
 Whils his leggys wer vp on hight  
 His clathes stode sterk°, euen vp ryght, *stiff* 950  
 And hilde° his leggis, þar was nocht sene, *covered*  
 Bot euen standand as he had bene.

þis was þe first meruayle ane°, *one*  
 Of him was knawen in louthiane,  
 þe whilk schewed' takenyng þat he 955  
 Aftir halyman suld be.

þat place is knawen in all' scotland,  
 For nowe a kirk þar on stand,

Childe kirk<sup>2</sup> is called commounly

<sup>1</sup> Pages 25-28 of the MS. contain the second copy of lines 1-158.

<sup>2</sup> The ancient church of St. Cuthbert at Channelkirk in Berwickshire, between the Leader water and Soutra Hill. Older forms are, Childenechirche,

*Libellus*  
 XXIII.  
 They send  
 Cuthbert to  
 the care of  
 a religious  
 man in  
 Lothian.

Boyish  
 sports ac-  
 cording  
 to the  
*Libellus*.  
 [p. 29.]<sup>1</sup>

A miracle.

'Childe-  
 kirk.'

Of men þat er wonand<sup>o</sup> þar by ; *are dwelling* 960  
 Of cuthbert childe name it toke,  
 In goddis wirschip, þus saies þe boke,  
 And in his name to rede and syng ;  
 To him be wirschip and louyng<sup>o</sup>. *praise*

*Explicit infancia sc̄i Cuthb'ti Ep̄i & Incip' liber sc̄d̄s qui est  
 vita eius.*

c. 1295, Chyndylkyrk, 1535, and Chingelkirk, 1650, whence the rime, 'Gingle  
 kirk bell, which rings now, and evermair shall.'

## BOOK II.

Introduc- tion.	<b>H</b> ere bygynnes þe secound boke ; Wha so lykes on itt to loke, Saint cuthbert lyfe may he rede	965
Transla- tion of St. Bede's <i>Life of St. Cuthbert.</i>	Aftir þe saying of saint bede, þe whilk in latyn his lyf wrate þat here in englysch' is translate. Loke þar on wha so will', His lyfe is all' myracle. Saint bede takes witnes trewe Of þaim þat cuthbert lyfe knewe, Fra his elde° of aght zere All' þe time þat he leued here.	970
[p. 30.]	Be° chapiters sex and fourty Saint bede all' þis boke descry°.	age by writes out
Bede's pro- logue left out for shortness.	With' a proloug <sup>1</sup> he bygynnes, And þan þe chapiters rekynes°. I leeuþe þe proloug for shortnes, þe chapiters sall' I tell' expres.	gives account of
Bede, i. ; <i>Vit. Anon.</i> i. 1. <sup>2</sup>	<i>þe first chapter in his childhede Telles how he his lyf lede,</i>	980

<sup>1</sup> Bede's prologue consists of a letter to Eadfrith (who was bishop of Lindisfarne from A.D. 698 to 721), setting forth that he has written nothing without careful research and weighing of testimony. Moreover, he has had it revised by Herefrith the priest, as well as by others who had long dwelt with the man of God and were thoroughly acquainted with his life, and has further submitted it to the judgment of Eadfrith himself. He then begs to be remembered in prayers and masses, that he too may desire and deserve to 'see the goodness of the Lord in the land of the living,' requesting further that Guthfrith the sacrist will write his name in the *album* or 'Liber Vitæ' of the congregation, and concluding by offering to send a copy of the life which he had previously written in heroic verse, and the assurance of his prayers for them. [The name Beda occurs twice among the *Nomina Præbyterorum* in the Durham 'Liber Vitæ,' and we find an earlier Beda, a presbyter, present at the death of St. Cuthbert. See below, l. 3538.]

<sup>2</sup> The references to Bede are to the chapters in the prose life, unless otherwise explained. It does not seem necessary to give references to

	<i>And how a childe of thre yere alde þat he suld be bishop talde°.</i>	<i>foretold</i>	985
Lam. iii. 27, 28.	<b>S</b> aint bede fande his begynnyng In Jeremy þe prophete saying. He saies, to a man es° gode, When he has borne with' mayne and mode Goddes yok fra his yeres fourtene, And ay forth° lyued in lyf clene ; þan sole° in silence sall' he sitt, And rays him self abouen his witt. þat menes þat a mannes resoun Sal fall' to contemplacioun, And all' to heuen sall' be sett, þat all' þe werlde he sall' forgett.	<i>Cam pm</i>  <i>it is</i>  <i>henceforth</i> <i>alone</i>	990
Explana- tion by the translator.	¶ <i>Bonum est viro cum portauerit iugum ab adolescencia sua ; sedebit solitarius, et tacebit, et leuabit se super se.</i>		995
Bede, i. Early aspi- rations.	For to lyue slike gastely° lyfe Amang <sup>1</sup> ankirs° suld be ryfe°. þis lyfe cuthbert thoght to welde°, Fra° he was fourtene 3ere of elde°. For þat time, a monke to be, Vnto mailrosse went he.	<i>such spiritual</i> <i>anchorites ready</i> 1000 <i>enjoy</i> <i>after age</i>	
Old Mel- rose.	Oportunite when he gatt, He was anker and sole satt° ; Fra mennes cominyng° <sup>2</sup> he him depryue, And leued in lyf contemplatyue ; þe grace of god him calde þar to, Fra his childhede wele to do.	<i>dwelt alone</i> <i>communyn, society</i>	1005    1010

Bede's poetical life, or to that which is printed in the *Miscellanea Biographica* (Surtees Soc. vol. viii.), for in these the miracles, etc., follow in nearly the same order. *Vita Anonyma* is the prose life by a Lindisfarne monk, printed in the Bollandists' *Acta SS.* under March 20, pp. 117-124, and in Bedæ *Opp. Minora*, ed. Stevenson, pp. 259-284; the references are to its books and sections. The references to the breviaries are intended to show which events had most prominence given to them in the services of the Church. They all relate to the lections except those marked *Ant.* and *R.*, which relate to the proper antiphons and responsories in the York Breviary. In the others, these are from the Common of a confessor and bishop.

<sup>1</sup> 'Amang' may be the adverb = 'at times,' 'now and again,' or the preposition; if the latter be the proper reading, we must understand 'he' before 'suld.'

<sup>2</sup> In MS., *cominyng*.



<i>Brev.</i>	Before he was aght ȝere of age,		
<i>Ebor.</i> 1;	When þat childre play and rage <sup>o</sup> ,	<i>romp</i>	
<i>Exon.</i> 1;	He gaue him all' to childes gamen,		
<i>Aberd.</i> 1.	With othir of his elde samen <sup>o</sup> .	<i>together</i>	
Childish games. [p. 31.]	He couet childre company,		1015
	And in all' myrthes <sup>o</sup> þe mastry;	<i>sports</i>	
	In rynnyng, lepyng, wyrstelyng,		
	Or lyghtnes of othir playing.		
	þus in wanton <sup>n</sup> werkes and wylde		
1 Cor. xiii. 11.	he thoght and sauourd <sup>o</sup> as a childe,	<i>understood</i>	1020
	Bot, when he was made a man,		
	All' his lyghtnes left he þan.		
	And here a ferly <sup>o</sup> þat befell',	<i>hear a wonder</i>	
	To trunwyn <sup>1</sup> bischop cuthbert it tell'.		
Cuthbert's call.	It betid anes <sup>o</sup> on a day,	<i>happened once</i>	1025
	þat cuthbert com to childre play,		
	And als <sup>o</sup> childre dose oft sythes <sup>o</sup> ,	<i>as often do</i>	
	He proued many maystryes <sup>o</sup> .	<i>essayed many master-feats</i>	
<i>Ebor.</i> Ant.	þare come a childe of ȝeres thre		
	Sodanly, and þus saide he :		1030
	As a man of elder age :		
	Cuthbert, it acordes noȝt þe to rage <sup>o</sup> ; <sup>2</sup>	<i>romp</i>	
	Leeue þi laykes <sup>o</sup> and lightnes,	<i>games</i>	
	And sett þe to som stabilnes.		
<i>Ebor.</i> 2.	Bot cuthbert sett his sawes <sup>o</sup> at noȝt,	<i>sayings</i>	1035
	And forthe his wantones <sup>o</sup> he wroght.	<i>wantonness</i>	
	þe childe was greued and gramly grett <sup>o</sup> ,	<i>cried grievously</i>	
	As he had bene buffet or bett <sup>o</sup> .	<i>beaten</i>	
	þe childe <sup>3</sup> come his bale to bete <sup>o</sup> ,	<i>to amend his woe</i>	
	And asked what him ayled to grete <sup>o</sup> .	<i>cry</i>	1040
	He batyd noȝt his bale brym <sup>o</sup>	<i>fierce (severe) woe</i>	
	Whils <sup>o</sup> cuthbert come to comforth him.	<i>until</i>	
	þan þe childe cryed on hyght <sup>o</sup> ,	<i>aloud</i>	

<sup>1</sup> Trumwine, bishop of the Picts (*Ecel. Hist.* iv. 12, § 288), was one of those persons who induced Cuthbert to accept the bishopric of Lindisfarne (iv. 28, § 347), and upon the defeat and death of Egfrith, king of Northumbria, in A.D. 684, and the loss of the Pictish provinces, was driven from his diocese and compelled to take refuge in the monastery of Whitby (iv. 26, § 341). An outline of his life may be seen in the *Acta SS mens.* Feb. ii. 414.

<sup>2</sup> 'Her Cuthbert was forbid layk<sup>a</sup> and plays As S bede i hy<sup>a</sup> story says.' Carlisle Cathedral, inc. under painting on back of stalls.

<sup>3</sup> Should be 'childre.'

	Pou haly bischop and preste plight <sup>o</sup> ,	<i>pledged</i>	
	Cuthbert, it cerdes <sup>o</sup> nocht þe to,	<i>accords</i>	1045
	Agayne þi degre to do;		
	he suld nocht childres gammys su <sup>o</sup> ,	<i>pursue</i>	
	Whaim god makes mayster of vertu.		
<i>Ebor. 3.</i>	þir wordes cuthbert wysely toke		
He for- sakes childish ways.	And all' vnstabilnes forsoke.		1050
	þe childe with' mylde wordes he meesyð <sup>o</sup> ,	<i>soothed</i>	
	And of his heuynes hym eesyð.		
[p. 32.]	þan left he lightnes of all' brode <sup>o</sup>	<i>kind</i>	
	And gaue him ay to grace and gode <sup>o</sup> ,	<i>good</i>	
	Thurgh' hy inspiracioun,		1055
	þat be <sup>o</sup> þe childes mouth' to him soun <sup>o</sup> .	<i>by</i> <i>sounded</i>	
	Gif haly scripture be wele sene,		
	It is na meruaile forto mene <sup>o</sup>	<i>mention</i>	
	þat god walde, by so 3onge a childe,		
	Refreyn an othir fra werkes wilde.		1060
	Ane asse spak to balaam prophete,		
Numb. xxii. 28; 2 Pet. ii. 16.	And of <sup>o</sup> his foly scho bad him lete <sup>o</sup> .	<i>from</i> <i>desist</i>	
Ps. viii. 2.	Be <sup>o</sup> 3ong enfaunt and iunocens,	<i>by</i>	
	God makes louyng <sup>o</sup> and reuerens.	<i>praising</i>	
	<b>Þ</b> e seconde chapiter telles þe	<i>Cam ij</i>	1065
Bede, ii. ; <i>Vit. Anon.</i> i. 2. His knee cured by an angel.	<i>how aungel Raphael helyd his kne.</i>		
	Be cause he kepid goddis comandement,		
	his haly aungel to him he sent. <sup>1</sup>		
<i>Ebor. Ant'</i>	His kne sodanly fell' sare,		
	And ay þe lenger mare and mare ;		1070
	It was so bremly bolned and belyd <sup>o</sup> ,	<i>terribly swelled and suppurated</i>	
	þat he myght nozt wele <sup>o</sup> it weld <sup>o</sup> ,	<i>well</i> <i>use</i>	
	So þat þe synnes <sup>o</sup> in his ham	<i>sinews</i>	
	Be þat bolnyng <sup>o</sup> was drawn samen <sup>o</sup> ;	<i>swelling</i> <i>together</i>	
	It wroght him so mykel wo,		1075
	þat he was halt and myght nozt go.		
	his seruands on a day fayre		
	Bare him with oute to take þe ayre.		
	Als <sup>o</sup> he sat he loked o farr <sup>o</sup> ,	<i>as</i> <i>afar</i>	

<sup>1</sup> 'Her the Angel did hym (cvre ?)  
And made hys sore . . . & . . .' Carlisle, see p. 31, n. 2.

The angel ap- proaches,	Of a horsman was he warr°. he was all' cledd in clene white,	<i>aware</i>	1080
	In wede° wirschipfull', plesand in plyte° ; his hors to se was maste semely,	<i>garment condition</i>	
	he hailed° cuthbert curtasly, And spiryd° gif he walde be prest°	<i>greeted asked ready</i>	1085
	To do his seruys to slike° a gest.	<i>such</i>	
	Cuthbert sayde, I walde ful fayne, Gif I hade outhir myght or mayne,		
	Bot in þis sekenes am I sett, Of whilk I may na medycyne gett ;		1090
[p. 33.]	I may noȝt wirke þat I walde, For þis angir° þat me halde.	<i>inflammation</i>	
descends from his horse,	þe aungel of° his horse descende, Cuthbert malady to amende ;	<i>off</i>	
	he handild his kne all' aboute, And saide, my dere sonn, haue na doute <sup>1</sup> ;		1095
and gives his direc- tions.	In swete mylk sethe floure of wheete, And vyse° it whils it hase þe heete,	<i>use</i>	
	And of þis bolnyng° þou sall' be hale In haste, and bote° haue of þi bale°. <sup>2</sup>	<i>swelling amendment ill</i>	1100
	þe aungel toke° his horse and ȝode° ; Cuthbert fulfilled his biddyng gode,	<i>took went</i>	
	he was sone hale, þan° knew he wele þat þe aungel heelyd him with sele°,	<i>then happiness</i>	
	þat was sent fra god of myght		1105
Tob. v. vi.	To heele toby of his syght.		
	how þat aungel on horse aperyd		
	Be sothe° storys ȝe may be leryd°	<i>by true taught</i>	
2 Mac. iii. 25 ; v. 2 ; x. 29.	Of gentil Juda machabe,		
	Be° aungels on horse helpyd was he.	<i>by</i>	1110

<sup>1</sup> Either 'fear' or 'doubt ;' there is nothing in Bede that corresponds.

<sup>2</sup> In Rawl. MS. A. 393, fo. 47b (Bodleian Library), we find, with others, the following prescription :—

· Or tak whet flour þat is clene bultyd & temp it wth faire wat<sup>r</sup> to it be thyke as plaist & spred it one a cloth & lay y<sup>t</sup>o & y<sup>t</sup> shall swage y<sup>e</sup> membrs & do away y<sup>e</sup> ache. þis was þe medicyn þat sanct Cuthbert had tawght by an Ayngell. ß þ<sub>z</sub> (*sed patet*) alibi. ego vidi' (*four or five words erased*).

Bede, iii.;  
not in *Vit.*  
*Anon.*  
*Brev. Ebor.*  
*Ant.*

The wind  
changed at  
his prayer,  
and five  
boats  
brought  
safely  
home.

A monas-  
tery at  
South  
Shields?

[p. 34.]

Brethren  
in peril.

**I**n þis chapýter men may fynde *cam iij*  
how þurgh' his prayer chaunged þe wynde ;  
Fyue bates° þat were in perill' fest° boats fast  
Oute of þe se to hauen were kest.  
Fra þe time his kne was saue° *healed* 1115  
To grete deuocioun he him° gaue, *himself*  
And aftir to his seruands sayde  
how in disees° to god he prayde, *pain*  
And in what sorow he was stadde°, *placed*  
help of aungel ar° he hadde ; *ere* 1120  
Als° when he prayed for othir men, *also*  
Grace and helpe god sone þaim len°. *granted*  
In takenyng° of þis thing we rede, *token*  
Be° þe tellyng of saint bede, *by*  
how some tyme was a monastery 1125  
þat eftir was a nonry,  
Bot a litil fra tynemouth'.<sup>1</sup>  
þat mynster stode in to° þe south' ; *towards*  
Whare saint hilde chapell' standes nowe,  
þar it stode some tyme trewe. 1130  
Certayn brethir of þis abbay  
Went forthe be° water on a° day, *by one*  
Trees and fowel° forto gett. *fuel*  
In slike° peryle þai were sett, *such*  
þat when þai wend° to row to lande,  
A west wynde was rysande,  
And bare þe botes nere to þe se.  
þai were likly lost to be ;  
þair brethir brathely° wer aboute *impetuously, speedily*  
To saue þaim, and sent bates oute. 1140  
Bot þai war lett be° wynd and flode, *hindered by*  
So þat þai myght do na gode ;  
Bot syn° mannes myght moght helpe nozt, *since*  
Of goddis help þai all' besoght.

<sup>1</sup> The Bollandists, Mabillon, and Smith place this at Tynningham, on the little river Tyne in Haddingtonshire (part of the ancient Lothian), where there was a famous monastery; Stevenson suggests the Tyne between Durham and Northumberland. That the place is here identified with South Shields is clear from the mention of the chapel of St. Hilda, now the parish church of that town. Bede's words are, 'non longe ab ostio Tini fluminis ad meridiem situm.'

	þai knelyd doune at þe water syde,		1145
	And pitously þai prayed þat tyde,		
	þat god, of his grete grace,		
	Walde help þair brethir in þat case <sup>o</sup> .	<i>mishap</i>	
	Bot <sup>o</sup> þair prayers were oute putte, <sup>1</sup>	<i>but</i>	
	þe happe bude fall' on cuthbert cutte, <sup>2</sup>		1150
	þat it sulde be openly schewed		
	What grace of prayer in cuthbert grewed. <sup>3</sup>		
	By þis þe fyue bates on þe fame <sup>o</sup> ,	<i>foam</i>	
	þai were dryuen so farr fra hame,		
	þat þai semed fyue lital briddes <sup>o</sup> ,	<i>birds</i>	1155
	Welterand þe wawas in myddes <sup>o</sup> .	<i>weltering amid the waves</i>	
At Tyne- mouth(?) were scoffers.	On þe north water banke <sup>4</sup>		
	Stode many men were noȝt to thanke,		
	For þai had na compassioun		
	Of þair neghburs confusioun ;		1160
	þai scorned þair maner of louyng, <sup>5</sup>		
	For it acorded to thairs na thing,		
	And saide þat þai were worthy		
	To haue þat harme and vylany <sup>o</sup> .	<i>disgrace</i>	
	þan cuthbert curtasly þaim blame,		1165
	And saide, brethir, leeuēs for schame ;	<i>leave off</i>	
	It es mare manhede <sup>o</sup> þaim to mene <sup>o</sup> ,	<i>greater humanity</i>	<i>bemoan</i>
	And beseke god þair bote to bene <sup>o</sup> ,	<i>succour to be</i>	
	þan outhir forto curse or scorne,		
[p. 35.]	When þair lyues er nere forlorne <sup>o</sup> .	<i>lost</i>	1170
	þai ansuerd heynosly <sup>o</sup> in haste,	<i>with hatred</i>	
	To pray for þaim we halde it waste ;		
	þai haue fordone <sup>o</sup> our alde lawes,	<i>'done for'</i>	
	And broght in newe þat na man knawes ;		
	Were þai all' deede it war na charge <sup>o</sup> , <sup>6</sup>	<i>weight</i>	1175

<sup>1</sup> 'Out put' seems here to mean deferred, 'put off' being answered.

<sup>2</sup> 'The fortune was to fall in (to) Cuthbert's lot.'

<sup>3</sup> A wrong form: should be 'grew' or 'growed.' Dr. Murray thinks 'schowed, growed,' has been the original rime, but that a scribe with southern habits has first written 'schewed,' and then altered 'growed' to rime with it. See ll. 7689-90.

<sup>4</sup> Bede says, 'in altera amnis ripa.'

<sup>5</sup> So in MS., but should be 'leuing,' living; Bede has 'vitam conversationis.' See l. 1180.

<sup>6</sup> *i.e.* 'no load of trouble to us;' hence the phrase 'it is no charge' means 'it does not matter.' (See *N. E. D.* s. v. II. †9, †b.) Lines 1175-1180 are an addition by the translator.

	þan myght we leue° all' at oure large°;	<i>live</i>	<i>liberty</i>	
	It semes þat time religieuse			
	To lawed° men was full' heynouse°,	<i>lay, ignorant</i>	<i>hateful</i>	
	On happ for þai þat lyf reþroued			
	þat synfull' lawed men þat time loued°. <sup>1</sup>	<i>lived</i>		1180
Cuthbert prays,	When þus he þaire countenance sees,			
	he kneles doune on bathe his knees,			
	And bowed his heued in to° þe erthe,	<i>towards</i>		
	Prayed god to gif þaim better werde°.	<i>fate</i>		
and the wind changes.	þan þe wynd it chaunged belyue°	<i>quickly</i>		1185
	And all' þe bates agayne dryue°;	<i>drove back</i>		
	With' all' þair charge°, whare þai walde be,	<i>load</i>		
	Come þe batemen with' gamen° and gle.	<i>mirth</i>		
The scoffers are ashamed,	When þe bewschirs, <sup>2</sup> þat þaim blamed,	<i>gentlemen</i>		
	Saw þis, þai were a schamed			1190
	For° þai trowed° before a mys,	<i>because</i>	<i>believed</i>	
and praise the faith of Cuthbert.	And cuthbert faythe þai loue° and blis°,	<i>praise</i>	<i>bless</i>	
	And eftir warde þai walde nozt sees			
	Ay° in his louyng° to encrees.	<i>ever</i>	<i>praising</i>	
Testimony of an eye- witness.	þis tale to saint bede was tolde			1195
	Of° ane of þaim <sup>3</sup> þat case° beholde,	<i>by</i>	<i>occurrence</i>	
	þat was a trewe and symple man,			
	þat walde nozt lye ne feyn þan°.	<i>feign then</i>		

A.D. 651.<sup>4</sup>  
Bede, iv.;  
*Vit. Anon.*  
i. 3.  
*Brev. Sar.*  
1; *Ebor. R.*  
and *Ant.*;  
*Exon.* 2.  
Vision of  
St. Aidan's  
soul de-  
parting.

	<b>I</b> n this forde chapitill,	<i>can iiij.</i>	
	þou sall witt°, gif þou rede will,	<i>know</i>	1200
	Be fore he was fourten zere elde,		
	he had his wittes wele in welde°.	<i>possession</i>	
	hende° hirdmen he was sett amange;	<i>kindly</i>	
	he saw aungels, with' ioy and sange,		
	Bischop saule Aydane <sup>5</sup> beere to heuen,		1205
	Of haly eland° þe first men neuen°.	<i>Holy Island</i>	<i>name</i>

	When god þat gyues all' grace and gode		
	Walde chaunge his chosen cuthbert mode°	<i>mind</i>	
[p. 36.]	To purpose of strayter° lyuyng,	<i>stricter</i>	
	Him to blisse of heuen to bryng,		1210

<sup>1</sup> The rime has originally been 'reþroued' (reproved), 'leued' (lived).

<sup>2</sup> Ironically. Bede calls them 'rustici.'

<sup>3</sup> Supply relative pronoun.

<sup>4</sup> This date is fixed by the known date of the death of St. Aidan, Aug. 31, 651.

<sup>5</sup> Bishop Aidan's soul.

A.D. 651.	In hilles <sup>1</sup> with' hirdes <sup>o</sup> bestis he kepid <sup>o</sup> ,	<i>herdsmen</i>	<i>tended</i>	
Cuthbert as a herds- man,	And on a <sup>o</sup> nyght, when þai slepyd,	<i>one</i>		
	he waked <sup>o</sup> in prayers as he was wont,	<i>watched</i>		
has a vision,	he saw with' in a schort stont <sup>o</sup>	<i>time</i>		
	Come fra heuen a lufsom <sup>o</sup> lyght,	<i>lovely</i>		1215
γ	And þat, with' many worthy wyght <sup>o</sup> , <sup>2</sup>	<i>beings</i>		[M.A. = þax' w]
	þai toke a saule was clere <sup>o</sup> and clene,	<i>bright</i>		
	And bare it to heuen þaim betwene.			
and is greatly touched thereby.	he was conpuncte <sup>o</sup> entierly,	<i>touched</i>		
	þis syght when he saw sodanly,			1220
	And thought mare gastely <sup>o</sup> lyfe to lede,	<i>ghostly</i>		
	Amang gude men to gete him mede <sup>o</sup> .	<i>reward, merit</i>		
	he loued <sup>o</sup> and thanked goddis name,	<i>praised</i>		
	And steryd <sup>o</sup> his felaws to þe same.	<i>stirred</i>		
	Allas, he saide, we wafull' wreches,			1225
	þat for our slepyng and mysteches <sup>o</sup> , <sup>3</sup>	<i>bad habits</i>		
	With' goddis seruande we lete <sup>o</sup> to wake <sup>o</sup>	<i>neglect</i>	<i>watch</i>	
	lyght and syght of heuen to take ;			
He tells the vision,	lo, brethir <sup>o</sup> , a litil stounde <sup>o</sup>	<i>brethren</i>	<i>hour</i>	
	I haue bene wakand on þis grounde,			1230
	heuen yate <sup>o</sup> I saw opyn,	<i>gate</i>		
	And haly aungels lede þider in			
	þe saule of some bischop it is,			
	þat with' slyke <sup>o</sup> lyght was ledd to blis.	<i>such</i>		
	þus þe hirdes hertes he moue			1235
	þair god to wirschip, to thanke, and loue <sup>o</sup> .	<i>praise</i>		
	On þe morne cuthbert knew			
and it is explained by the event.	Be <sup>o</sup> tellyng of men þat were trew,	<i>by</i>		
	When he sawe aungels fra heuen glyde,			
	þe same oure <sup>o</sup> saint Aydane dyed,	<i>hour</i>		1240
	þat bischop of haly eland was,			
	his saule þat time to heuen it pas.			
	þe bestes to his kepyng betaught <sup>o</sup>	<i>entrusted</i>		
	he zelde <sup>o</sup> to lordis þat þaim aught <sup>o</sup> ,	<i>yielded</i>	<i>owned</i>	
	And went a mynster forto seke,			1245
	To lede his lyfe in monkhede meke.			

<sup>1</sup> According to *Vit. Anon.* these were in Scotland, near the river Leader, a tributary of the Tweed.

<sup>2</sup> 'Cœlestium choros agminum' (Bede).

<sup>3</sup> 'Somno et inertiae dediti' (Bede).

A.D. 651.  
Bede, v.;  
*Vit. Anon.*  
i. 4.

[p. 37.]  
Supplied  
with food  
on journey.

**P***is fyft chapter telles verray°* *true*  
*how god sped him in his way.*

	Whils þat he purpose helde To chaunge his lyfe, as it telde,	<i>is' er</i>	1250
	God walde shewe him be takenyng clere, þat wha so sekys his kyngdome here, And þar of þe ryghtwysnes, God gyues lyuelade° to mare and les. <sup>1</sup>	<i>livelihood</i>	
	It fell' on a° day he rade° <sup>2</sup> Towarde mailrose, monk to be made,	<i>one rode</i>	1255
Chester-le- Street?	he saw a toune stande o fer°, To bayte his horse he drew it ner;	<i>afur</i>	
He is the guest of a devout woman, but will not eat on Friday,	he gestynd° at a huswyf house, Was <sup>3</sup> deuote and religiouse; þe woman gladly toke hir gest, To ordayne mete sho was full' prest°,	<i>lodged</i>	1260
	And prayed him hertly to þe mete; Bot þan on na wyse walde he ete, For it was fryday, day of fast,	<i>ready</i>	1265
	þe thrid oure of þe day <sup>4</sup> was nozt past; 3it þe gude wyfe for lykyng°, had deuocioun of gestyng°, Made instance to him to habyde, And saide, þou hase so ferr to ryde	<i>pleasure</i> <i>hospitality</i>	1270
	þat þe sonn sall' be went° doune Or° þou come whider þou ert boune°, And in þe way, fra° þou be gane, Mete ne herbery° fyndes thou nane.	<i>gone</i> <i>ere bound</i> <i>after</i> <i>harbour, lodging</i>	1275
so goes away fasting.	þar fore, I pray þe, ete beforne, þat þou fast nozt whil to morne°. For all' þat euer þe wyfe° myght pray, he rade fastand° on his way, And traueld whils° þe sonn was sett;	<i>until to-morrow</i> <i>woman</i> <i>fasting</i> <i>until</i>	1280
	Mete ne drynk he nane gett, Ne° to þe place whare he walde lende°,	<i>nor arrive</i>	

<sup>1</sup> *Q. d.* to great and small, one and all.

<sup>2</sup> In the anonymous *Life* it is stated that he was going from the south to the river Wear, which he forded at or near 'Leunckcester,' perhaps Chester-le-Street, then as now, as its name implies, on a main road.

<sup>3</sup> 'At the house of a housewife who was,' etc.

<sup>4</sup> *I.e.* the third hour after noon, the *ninth* hour in Bede.



A.D. 651.	With <sup>o</sup> day lygth he myght noȝt wende <sup>o</sup> .	<i>by</i>	<i>could not go</i>	
	So, as he raðe at euen tide,			
	he loked a litil him besyde ;			
	hirdes holetts <sup>o</sup> <sup>1</sup> sowe <sup>o</sup> he þare,	<i>herdsmen's huts</i>	<i>saw</i>	1285
	Of man and beste he fande þaim bare.			
[p. 88.]	his horse vp be <sup>o</sup> a wall' he bande <sup>o</sup> ;	<i>by</i>	<i>tied</i>	
	he had na hay to him at hande,			
	Bot <sup>o</sup> of þe thak <sup>o</sup> þat he þar fynde	<i>save</i>	<i>thatch</i>	
	Was blawen away with' þe wynde,			1290
	þe whilk be fore his horse he layde,			
	And whils he ete he went and prayde.			
	When þe horse of þat had lakk,			
His horse finds bread and meat.	he drow doune of þe house thakk ;			
	Amange his mouthe full', as it happed,			1295
	he drow doune a clathe samen lapped <sup>o</sup> .	<i>folded together</i>		
	Cuthbert his prayer endyd,			
	he saw þe clathe and serchid it ;			
	halfe a hate lafe <sup>o</sup> and soule <sup>o</sup> he fande <sup>2</sup> ,	<i>hot loaf</i>	<i>meat</i>	
	þat to a male <sup>o</sup> was suffischande.	<i>one meal</i>		1300
	þan grete god he thankyd,			
	þat to him slike grace <sup>o</sup> did,	<i>such favour</i>		
	þat syn <sup>o</sup> he fasted for his luf <sup>o</sup> ,	<i>since</i>	<i>love</i>	
	þus helpid him at his behoue <sup>o</sup> .	<i>need</i>		
	Half his brede his horse he gaue,			1305
	And kepid to him self þe laue <sup>o</sup> .	<i>remainder</i>		
	Aftir þis, fastyng he leued <sup>o</sup> ,	<i>loved</i>		
	For be <sup>o</sup> experyens he had preued <sup>o</sup>	<i>by</i>	<i>proved</i>	
	þat god to him þat clathe spredd,			
1 Ki. xvii. 4.	As Ely in desert he fedd			1310
	Be <sup>o</sup> briddes of heuen fele sithes <sup>o</sup> .	<i>by</i>	<i>many times</i>	
Ps. xxxiii. 18, 19.	þus our god his kyndnes kythes <sup>o</sup>	<i>makes known</i>		
	To þaim þat in his mercy trowes <sup>o</sup> ,	<i>believe</i>		
	And to his biddyng baynly bowes <sup>o</sup> .	<i>readily obeys</i>		
	A monke of Wermouth' named Iugnalde <sup>3</sup>			1315
	Of cuthbert þis tale to bede talde.			

<sup>1</sup> 'Pastorum tuguria' (Bede). 'Some of these temporary habitations are yet (1853) to be seen among the wilder Northumbrian hills, called "sheals" or "shealings," which arrested the notice of Camden.' [S.] Camden speaks of them as occupied by the herdsmen of Redesdale and Gilsland from April to August. (*Britannia*, Northumberland.)

<sup>2</sup> 'Her to hym and hys palfray  
god send them fude in hys jornay.'—Carlisle: see p. 31, n. 2.

<sup>3</sup> So in MS. for Ingualde.

A.D. 651.  
Bede, vi.;  
*Vit. Anon.*  
ii. 1.  
Boisil's  
former  
prophecy,  
and recep-  
tion of  
Cuthbert.  
*Brev. Sar.*  
2; *Ebor.*  
R.; *Exon.*  
3; *Aberd.*  
1; *Rom.* 1.

**O**f þis chapiter þe seætt,  
In þe rubryke<sup>o</sup> is þe text;  
How bosilus bare witnes

heading

In cuthbert cominyng<sup>o</sup> of his gudnes,      company      1320  
And how he toke his abyte<sup>o</sup>,      monastic habit  
And lyled, 3e sall<sup>o</sup> here als tite<sup>o</sup>.      immediately

[p. 39.]  
Holy  
Island.

he left all' þe werldes gude,  
And to religioun he 3ode<sup>o</sup>,      went  
Noght<sup>o</sup> to lyue as lust lyst<sup>o</sup>,      not his lust listed      1325  
Bot to thole<sup>o</sup> hungre and thrist.      endure

Old Mel-  
rose.

In haly eland kirke he knew  
haly men and wyse y new<sup>o</sup>,      enough  
þat couthe him monkes lare<sup>o</sup> lere<sup>o</sup>;      doctrine      teach  
Bot him thoght better and mare dere<sup>o</sup>      more dear      1320

Cuthbert's  
arrival.

Forto leue in maylros,<sup>1</sup>  
For þe grete name and gude loos<sup>o</sup>      fame  
Of boisil þat haly man,  
þat passand<sup>o</sup> monk was halden þan.      surpassing  
When þat cuthbert come thidir,      1335  
his horse, his hernays<sup>o</sup>, all' to gydir,      accoutrement  
he bade a seruand to take tent<sup>o</sup>,      care of  
And to þe kirke sone he went.

Boisil wel-  
comes him.

Boisil stode þe 3ates<sup>o</sup> besyde,      gates  
And saw cuthbert comen þat tide;      1340  
he sayd to þaim þat by him stande,  
behalde and se goddis seruande,

Joh. i. 47.

As criste saide of anathael<sup>o</sup>,      Nathanael  
Se a trew man of israel.

Testimony  
of Sigfrid,  
a monk of  
Jarrow.

þis talde a monk, Gydfride<sup>2</sup> his name,      1345  
þat he harde boisil say þe same;

Aftir at Jarow Gidfride was,  
And þare oute of þis werlde he pas<sup>o</sup>.      passed  
When cuthbert his prayer had done,  
To boisil þe prior went he sone,      1350

And telde his purpose and entent;  
Boisil to him sone assent,  
And ressayued him benyngly,

<sup>1</sup> 'Her vnto melrosse for to converse

w<sup>t</sup> . . . boisile and (laws reherse?)'—Carlisle: see p. 31, n. 2.

<sup>2</sup> Apparently a misreading of Sigfrid, the name according to Bede.

A.D. 651.	And held him in his company Whils° þe comyng of þe abbot, For him behoued knyht þe knott.	<i>until</i>	1355
Abbot Eata, after- wards bishop of Island- shire.	Eata men þe abbot call', he was a worthy man at all° , Aftir bischope of Eland schire, And abbot of þe kirke and syre°. he come hame to his abbay, Bosyl come, and to him say° Of cuthbert purpose and his will', And prayde him it to fulfill'.	<i>wholly</i> <i>father</i> <i>speaks</i>	1360
[p. 40.]	þe abbot assent þar to als tite°, And gaf him tonsour and habite ; To þe couent he him putt, In religioun° to proue° his cutt°. <sup>1</sup> þan his reule he lerid°, and did All' obseruance þat þai him bid, And gaf his bysynes þar to Mare straytely° forto do, In wakyng°, in redyng, and praying, In fastyng and othir thing ;	<i>immediately</i> <i>monastic life</i> <i>try</i> <i>lot</i> <i>learned</i>	1365
Judg. xiii. 5; xvi. 17.	Als° did sampson þe forte°, kepid all' licours fra his cors°, þe whilk myght him dronkyn make ; Als° othir exces he forsake. Neuer þe les, as he had nede, his kynde° he couet forto fede, þat he myght be conabill'° To serue god in strenth' stabill' ; he had ynogh' of force and strenth', Bodily trauell' forto lenth'°.	<i>as</i> <i>strong</i> <i>body</i> <i>also</i> <i>nature</i> <i>suitable</i> <i>protract</i>	1375
Bede, vii.; Vit. Anon. ii. 2. Brev. Sar. 3; Ebor. R. and 4, 5; Exon. 4; Aberd. 1, 2, 3.	<b>I</b> n þis seuent chapiter, And° 3e will loke, 3e may lere° how cuthbert hade an aungel gest, And him to serue he was prest°, With' erdely° brede and common store, he left him heuently brede þarfore. <sup>1</sup>	<i>if</i> <i>learn</i> <i>ready</i> <i>earthly</i>	1385
			1390

<sup>1</sup> 'The angel he did as gest refreshe  
W<sup>t</sup> met and drynk and hys fete weshe.'—Carlisle: see p. 31, n. 2.

A.D. 661.	It fell' aftir' 3eris tide°	<i>some years' time</i>	
How Cuthbert came to Ripon.	þat a gude kyng alchfride Walde in Ryponn a mynster make, For hele° of saule and goddis sake.	<i>health</i>	
<i>Ecccl. Hist.</i> iii. 25.	To Eata he it gane° geue, him and monkes þar to leue°; þan Eata, as says þe buke, Certayn monkes of maylros tuke, Amang þe whilk cuthbert was ane. Vn to Ryponn samen° þai gane°, þe same obseruance þar þai avysed°, Before at mailrose þan° had þai vsed.	<i>did</i> <i>live</i>	1395
He is made guest-master. [p. 41.]	Cuthbert was made hosteler, <sup>1</sup> To gestyn° commers fra ferr and nere, And þare, as þe story tell',	<i>entertain</i>	1405
Entertains an angel.	Cuthbert herberd° an aungell'. In a mornyng of a wynter day, To þe gest hall' he toke þe way, þar þan° he fand e a gest sitte, him semed a 3onge man to his witte°, þat all' þat nyght had trauailde°; Hongyr and calde it semed him aylde°, Als° he gane° thurgh' harde and nesche°, And þider come him to refresche. Cuthbert welcomed him with' manhede°, And broght him water with' gude spede, To wasche his handes; cuthbert his fete Waschid, and wyped away þe wete; In bosom he putt his handes to hete, And sithen° he prayed him to þe mete. Bot he excused him°, þat nobil heyn°, <sup>2</sup> And saide his duellyng was ferr þeyn°, Bot slyke° instance to him he made, þe time of mete þat he habade°, Be° goddis name he him adiured, þan°, as compelled, he bade to burd°.	<i>harboured, lodged</i> <i>there then</i> <i>judgment</i> <i>travelled</i> <i>ailed</i> <i>as if had gone soft</i> <i>courtesy</i> <i>afterwards</i> <i>himself being</i> <i>thence</i> <i>such</i> <i>would abide</i> <i>by</i> <i>then table</i>	1410
Breakfast.	When þe oure of terce <sup>3</sup> was done,		1425

<sup>1</sup> This was an office of trust and dignity, and was usually conferred on a person of good address and manners. [S.]

<sup>2</sup> In l. 2387, Cuthbert is called 'that nobil hyne;' the translator uses 'heyn' and 'man' indifferently according to his rime.

<sup>3</sup> The service for the third hour, 9 A.M.

A.D. 661.	Cuthbert sett a burde <sup>o</sup> sone,	<i>table</i>	
	And sett mete þar o pon,		
	And prayde his gest he walde ete on.		1430
	I sal ga fet <sup>o</sup> a lafe hate <sup>o</sup> ,	<i>go fetch</i>	<i>hot</i>
	For it is baken, wele I wate <sup>o</sup> .	<i>know</i>	
	When þat cuthbert come agayne,		
	his gest was gane; he was vnfayne <sup>o</sup> ,	<i>sorry</i>	
	he soght and loked aftir his trace <sup>o</sup> ,	<i>footprint</i>	1435
	he fande na takyn <sup>o</sup> in þat space,	<i>token</i>	
	What way he went he couthe <sup>o</sup> noȝt knawe,	<i>could</i>	
Snow on the ground.	þof all' þe erde were hilde <sup>o</sup> with' snawe.	<i>covered</i>	
	Cuthbert was gretly stonyed <sup>o</sup> ,	<i>astonished</i>	
	And be him selfe bisily stedyed <sup>o</sup> ;	<i>studied</i>	1440
	he bare þe bordeclath' to þe spens <sup>o</sup> ,	<i>pantry</i>	
	þar felde <sup>o</sup> he odour past encens <sup>o</sup> ;	<i>perceived</i>	<i>(that) surpassed</i>
[p. 42.]	It was odour wondir swete,		[ <i>incense</i> ]
	þat þar with' his smellyng mete <sup>o</sup> .	<i>met</i>	
	he loked aboute whare it myght be;		1445
Bread from heaven.	Sone he saw stande lafes thre,		
	hate <sup>o</sup> , had he sa fair nane sene.	<i>hot</i>	
	To him self with' drede he mene <sup>o</sup> ,	<i>says</i>	
	þis was an aungel to mete I bedde <sup>o</sup> ,	<i>asked</i>	
	he come to fede, noght to be fedde,		1450
	And slike <sup>o</sup> breede with' him he broght,	<i>such</i>	
	þat in erde was neuer wroght <sup>o</sup> ;	<i>made</i>	
	In whitnes lily, rose in odour,		
	It passes <sup>o</sup> hony in swete sauour.	<i>surpasses</i>	
Character of Cuth- bert.	Aftir þis doying merualouse		1455
	Cuthbert wax <sup>o</sup> mare vertuose,	<i>grew</i>	
	And oft tyme sow <sup>o</sup> and with' þaim <sup>1</sup> spak <sup>o</sup> ,	<i>saw</i>	<i>conversed</i>
	And god him fedd' when mete him lak <sup>o</sup> .	<i>there lacked him meat</i>	
	he was faire spekand and iocunde,		
	In haly speche he lyked <sup>o</sup> his lunde <sup>o</sup> . <sup>2</sup>	<i>fashioned</i>	<i>manners</i> 1460
	Of haly faders lyues and dede <sup>o</sup>	<i>deeds?</i>	<i>death?</i>
	he had gude wille to speke and rede.		
	Of gastely <sup>o</sup> gyftes þat god him gaue,	<i>spiritual</i>	
	Menyng amang <sup>o</sup> þan walde he haue.	<i>mention at times</i>	

<sup>1</sup> *I.e.* with angels; see Bede.

<sup>2</sup> 'Lyked' here means 'likened,' *assimilavit*, hence 'modelled' or 'fashioned.'

A.D. 661.	Þis miracle some tyme openly he talde, and some tyme priuely ; he walde it tell' þan and þan°, As it were of an othir man. Bot þai þat herd wist his entent, how þat by° him self he ment°.¹ he toke ensample be° saint paule, he was a man ful wyse in saule, his vertus some tyme in aperte° he schewed, some tyme in couerte. In his pistil° þis is his sawe°:				1465
			<i>now and then</i>		
			<i>concerning</i>	<i>spoke</i>	1470
			<i>by</i>		
			<i>openly</i>		
			<i>epistle</i>	<i>saying</i>	1475
2 Cor. xii. 2.	A certayn man in crist I knawe, þat be fore 3eres seuen, Was rauyst vn to þe thirde heuen ; And othir things þat he þare menes° To him self it pertenes. þus in some tyme cuthbert dyde°, To tell' þis meruayle when he betid°.		<i>mentions</i>		1480
			<i>did</i>		
			<i>happened</i>		

[p. 43.]  
Bede, viii.;  
not in *Vit.*  
*Anon.*  
Cuthbert  
saved from  
dangerous  
sickness.

**I**n þis chapiter þe aught  
Take tent°, to° 3e sall' be taught  
how cuthbert, seke° in poynt to passe°,  
Was made hale° as goddis wille was,  
And alle his werdes° be prophecy,  
Boisil telde, liggande° to dy.

*heed until*

*sick die*

1485

*whole*

*fortunes*

*lying*

Forthirmare, as wysemen wate°,  
All' þis wriched warldely state,  
It es vnstabill' as 3e se,²  
In whilk na stabilnes may be.

*know*

1490

Eata and  
his monks  
driven  
from  
Ripon.  
*Eccl. Hist.*  
v. 19.

Eata fra Ryponn abbay  
With his monkes was putt' away,  
And othir monkes wer putt' in  
þar þair wonyng° place to wyn°³  
Cuthbert went with' boisill',  
haldand ay° his first will'.

*dwelling obtain*

*holding ever*

¹ 'How he was speaking in reference to himself,' or 'how he intended that (to be) in reference to himself.'

² Read 'þe se' (the sea), not '3e se' (ye see).

³ Eata, with his monks, left Ripon in 661 rather than adopt the Roman calculation of Easter and other customs which King Alchfrid, instigated by Wilfrid, tried to force upon them.

A.D. 661.	Par myght na chaungyng of na place Torne° him fra his alde trace°, Bot ay boisil° dedis and sawes° he folowed, and his monke lawes.	<i>turn track</i> <i>Boisil's sayings</i>	1500
Reflection of the writer.	Bot it falles oft þen and þen° þat god suffirs his chosen men Fall' in sodayn seknes here, Forto make þair mede° made <sup>1</sup> clere°.	<i>now and then</i> <i>merit illustrious</i>	1505
Herefrid's story.	Herefride, <sup>2</sup> a monke and prest, Was° familier to cuthbert neest°, And sithen° abbot of haly eland, herde cuthbert þis tale telland, how in pestilence he was seke°, And many othir in england eke ;	<i>who was nighest</i> <i>afterwards</i> <i>sick</i>	1510
<i>Ecccl. Hist.</i> iii. 37.	þe monkes for him made mykil mane°, And prayde for him euer ilk ane°, For his lyfe for þaim nedefull' þai supposid to be and spedefull°.	<i>moan</i> <i>every one</i> <i>advantageous</i>	1515
The pray- ers of the brethren.	When þis was talde him, vp he brayde° : Whare to lig I here? he saide ; Gif me a staff and our harnays°, <sup>3</sup> For when so many slyke° men prayes For my heele°, I haue na doute þair prayer will' be hard all' oute°.	<i>started</i> <i>equipment</i> <i>such</i> <i>health</i> <i>entirely</i>	1520
Cuthbert rouses himself, [p. 44.]	he rase° and 3ode° with' a staff, Sone his heele° god him gaff. In his the° þar was a byle°, It disparysyd° with in a while, In to þe guttes went in agayne. It did° eftir mykill' payne, For all' þe time ner° while he leued Of þat mater he was greued ; For, as þe apostel witnes,	<i>rose went</i> <i>health</i> <i>thigh boil</i> <i>disappeared</i> <i>caused</i> <i>nearly</i>	1525
and soon recovers, but has trouble afterwards.	Vertu es made in sekenes. Seand boisil° þat he was hale,	<i>caused</i> <i>nearly</i> <i>Boisil sccing</i>	1530
2 Cor. xii. 9. Boisil prophesies			

<sup>1</sup> Probably a miscopying of 'mare,' more.

<sup>2</sup> We are indebted to Herefrid for the beautiful account which he gave to Bede not only of this but of Cuthbert's last sickness, death, and burial (ll. 3389 sqq.) At that time he was abbot of Lindisfarne. He was one of the revisers of Bede's *Life of St. Cuthbert* (l. 979 n.). His name occurs in the *Liber Vitæ*, seventh of the 'Nomina Abbatum gradus presbyteratus.'

<sup>3</sup> 'Caligas,' boots or hose of skins (Bede). See lines 1336, 2269-2275.

A.D. 661.	He telled° to him a selcouth' tale°.	<i>spoke</i>	<i>wondrous speech</i>	
	Brothir, thank god of þi cure :			1535
	Fra þis sekenes þou ert sure			
	þat þou sall' nozt þis time dy ;			
	þarfor, brothir, þe bid I			
	þat some what of me þou be lerand°,	<i>learning</i>		
of his own death,	For my deed° day comes at hand', <sup>1</sup>	<i>death</i>		1540
	þar er bot seuen dayes forto come,			
	My heele°, my tonge°, bes fra me nome°,	<i>health</i>	<i>speech</i>	<i>taken</i>
	Sa þat I sall' nozt teche mowe°.	<i>be able to teach</i>		
	Cuthbert to his wordes gon trowe° ;	<i>did believe</i>		
	Fadir, he saied, what may I rede			1545
	In a woke° to ende and spede <sup>2</sup> ?	<i>week</i>		
	What he suld lere° boisil wist°,	<i>read</i>	<i>showed</i>	
	he bade him lere John ewangelist.			
	Of quayers <sup>3</sup> seuen I haue a boke,			
	We may ilk° day a quayer loke°.	<i>each</i>	<i>look through a quire</i>	1550
	He red° it to cuthbert behoue°,	<i>read</i>	<i>behoof</i>	
	For it spekes all' of fayth' and loue.			
	þai left all' depe questyouns,			
	And red þe text als it sounes°. <sup>4</sup>	<i>sounds</i>		
	With' in seuen dayes þe boke was redd,			1555
Boisil falls sick,	Boisil fell' seke on his bedd.			
	He com glad to his endyng day,			
	And went to ioy þat lastes ay.			
	Bede reherce þat som boke sayes			
[p. 45.]	How boisil in þir° seuen dayes	<i>these</i>		1560
	Telled to cuthbert thinges all'			
	þat aftir to him suld befall',			
	And of þat pestilence <sup>5</sup> he tell'			
	Thre zere before or° it fell' ;	<i>ere</i>		
	And deed° him self suld nozt scape,	<i>death</i>		1565
	Bot his abbot° suld eschape,	<i>sc. Eata</i>		
	Bot in flix° at þe last	<i>flux, diarrhœa</i>		

<sup>1</sup> The last days of Bede himself were spent much in the same way as those of Boisil, and, like them, are recorded by the friend and scholar of the dying saint. See the letter of one Cuthbert, in Symeon, *Hist. Eccl. Dunelm.* lib. i. cap. 15.

<sup>2</sup> To a profitable (or 'speedful') end.

<sup>3</sup> Quires or gatherings of parchment ; 'quaterniones' (Bede).

<sup>4</sup> According to the plain or literal sense.

<sup>5</sup> That of 664 ; see *E. H.* iii. 27.

See *Annals of the Monks of Dunelm.*



A.D. 661.	his lyf dayes þai suld be past <sup>o</sup> .	<i>ended</i>	
<i>Brev.</i>	Also to cuthbert telled he		
<i>Exon. 5.</i>	þat a bischope he suld be. <sup>1</sup>		1570
and of Cuthbert's being a bishop.	Cuthbert tellid þis neuer to man ; Bot when he duellid in farne, þan To his brethir <sup>o</sup> þat visit him,	<i>brethren</i>	
	he walde protest with' bale brym <sup>o</sup> ,	<i>sorrow vehement</i>	
	I walde fayne, gif it be myght,		1575
	Betwen þe flodes <sup>2</sup> a house were dyght <sup>o</sup> ,	<i>got ready</i>	
	Whare I myght ay <sup>o</sup> lyue solitary,	<i>ever</i>	
	And na man come þar in bot I.		
	Bot I wate <sup>o</sup> wele it is trewe	<i>know</i>	
	I may nozt þus þe werlde eschew,		1580
	For I fele temptacioun,		
	And werldely wirschip and he <sup>o</sup> renoun.	<i>high</i>	
	Here it semes he wist <sup>o</sup> þat oure <sup>o</sup>	<i>knew hour</i>	
	þat he suld come to mare <sup>o</sup> honour.	<i>greater</i>	

Bede, ix. ;  
*Eccl. Hist.*  
iv. 27 ;  
*Brev.*  
*Exon. 5 ;*  
*Rom. 4.*  
Cuthbert's  
missionary  
labours.

<b>L</b> oke þis chapiter þe nynde,		1585
For of cuthbert it makes mynde <sup>o</sup> ,	<i>remembrance</i>	
How þat prior he was made,		
And how in office he him hade <sup>o</sup> .	<i>conducted himself</i>	

When þat boisil was deed,		
Cuthbert was chosen in his steed ;		1590
He was euer mare in his office		
Bysy to refreyn <sup>o</sup> vice.	<i>repress</i>	

He gaf gude lyf ensampill' to,		
he did him self as he bad do,		
he was a myroure to monkes inwarde,		1595
And lyght of lyfe to lewed <sup>o</sup> men outwarde <sup>3</sup> ;	<i>ignorant, lay</i>	
F'or fell' <sup>o</sup> þair fayth and þair crede	<i>it befell that</i>	

þat time þai blemyst with' ill' dede,		
And many also left þe faythe,		
And to maumetry <sup>o</sup> þai þaim graythe <sup>o</sup> .	<i>idolatry prepared</i>	1600
Be <sup>o</sup> charmes and incantaciouns <sup>4</sup>	<i>by</i>	

<sup>1</sup> ' Her bosile teld hym y<sup>t</sup> he must de,  
and after y<sup>t</sup> he (byssho)p suld be.'—Carlisle : see p. 31, n. 2.

<sup>2</sup> Amid the waters.

<sup>3</sup> To monks within and to layfolk outside the monastery.

<sup>4</sup> Bede's words are, ' per incantationes vel alligaturas ; ' the latter are so called from their being bound to various parts of the body ; in *Eccl.*

[p. 46.]

The old  
heathen-  
ism.

A.D. 661.	þat þai vsed in many touns, Of deuels craft, þai wende°	<i>thought</i>	
	Men fra pestilence to defende, <sup>1</sup> þat god him self sent for syn,		1605
	To make þaim of þair mys° to blyn°.	<i>fault</i> <i>cease</i>	
	Slike° maner of men of syn to leche°, Cuthbert went forthe to preche,	<i>such</i> <i>cure</i>	
	Some tyme on horse, eftir on fote ; To bid him byde it was na bote°.	<i>no use</i>	1610
	Boisil was wont to do þe same, Bathe outeward° and als° at hame.	<i>abroad</i> <i>also</i>	
Preaching.	It was þat <sup>2</sup> Ingland custome, þat gif a prest or bischop come		
	Forto preche in any toune, All' pople to him was boune°, Gladly to here his preching, And to do aftir his teching.	<i>bound</i>	1615
	Cuthbert of preching had slyke° grace, <sup>3</sup>	<i>such</i>	
<i>Brev.</i> <i>Rom. 4.</i>	And like an aungel chere° in face, And to deuocioun all' men steryd°, And of luf of god þaim leryd°, þat þar was nane þat herd cuthbert, Bot he wald schew him all' his hert,	<i>angel's countenance</i> <i>stirred</i> <i>taught</i>	1620
Hearing confes- sions.	And of his synnes to him schryue° þat he synned in all' his lyue. For ilk an of þaim þan trowed° he kenned° þair synnes, pryue and lowed°, Penance worthy of him þai toke, And þus þair synnes þai forsoke.	<i>confess</i> <i>believed</i> <i>knew</i> <i>flagrant</i>	1625
	In to hy° hilles and ferr stedes° Whare prestes bade° bot few bedes°, And pople wer ruyed° and stoute° And oft times prechours held with' oute,	<i>high</i> <i>places</i> <i>prayed</i> <i>prayers</i> <i>rude</i> <i>bold</i>	1630

*Hist.* iv. 27, they are called 'fylacteria.' Such things are mentioned in the Penitential of Theodore, section 'De Cultura Idolorum,' for which see Haddan and Stubbs, i. 189. For other enactments see Thorpe's ed. of *Saxon Laws*, Index, s. v. 'Superstitions;' Wright's *Biog. Lit.*, Saxon Period, *Intro.* p. 101; and Kemble's *Saxons in England*, vol. i. Appx. F.

<sup>1</sup> For a remarkable instance of this, see *Eecl. Hist.* iii. 30.

<sup>2</sup> Perhaps for 'þan.'

<sup>3</sup> 'Her to hys bredren and pepyl eke

he prechyd godys word\* myld & mek.'—Carlisle: see p. 31, n. 2.

A.D. 661. þider walde saint cuthbert wende, 1635  
 A woke<sup>o</sup> tua or thre þare lende<sup>o</sup>, *week dwelt*  
 And þus þe folk he torned to gode,  
 In his preching, or<sup>o</sup> he 3ode<sup>o</sup>. *ere went*

[p. 47.]  
 Bede, x.; *In* þis chapiter þe tende, *ere* 1640  
 Vit. Anon. 3e sall fynd, or<sup>o</sup> it come to ende,  
 ii. 3. How cuthbert, with' in þe se,

Brev. Vp to þe nek naked stode he ;<sup>1</sup>  
 Ebor. Ant.; And when he come vp to þe lande,  
 Exon. 5. Se<sup>o</sup> bestys serued him at hande : *sea*  
 þar come a monk and him aspyed, 1645  
 He was so gretely stonyed,  
 þat na heele<sup>o</sup> he myght haue *health*  
 Befor þat cuthbert him forgaue.

Cuthbert fame ferr<sup>o</sup> encresyd, *far*  
 þat many for vertu to him preesyð<sup>o</sup>. *thronged* 1650  
 Ebba, abba, þar was a none, Ebba hir name,  
 abness of Sho was abbas of coldyngham,<sup>2</sup>  
 Colding- And sister of Oswyu kyng,<sup>3</sup>  
 ham. A woman religiouse, of gude leuyng.

Sho sent to cuthbert, and him pray 1655  
 þat he walde visyt hir abbay.  
 Cuthbert myght nozt wele deny  
 þat charite, asked of<sup>o</sup> þat lady, *by*  
 And went and duelt þar dayes sere<sup>o</sup>, *several*  
 In worde and dede gude þaim to lere<sup>o</sup>. *teach* 1660

He had a custome þat he kepyd :  
 On<sup>o</sup> nyght, when oþer men slepyd, *in*  
 Cuthbert He went forthe to pray lange<sup>o</sup>, *long*  
 prays in the sea. To time of matyns whils<sup>o</sup> þai range, *until*  
 þan he walde come hame agayne ; 1665  
 þis counsel<sup>o</sup> couet he to layne<sup>o</sup>. *secret habit conceal*

A monk þar was a monk of that place,  
 watches him.

<sup>1</sup> ' Her stude he nakyd in y<sup>e</sup> see  
 to all david psalter sayd had he.'—*Carlisle*: see p. 31, n. 2.

<sup>2</sup> In Berwickshire; see *E. H.* iv. 19. Afterwards a cell to Durham.

<sup>3</sup> Uterine sister of Oswiu; see Bede. Her name survives in St. Abb's Head, near Coldingham, and in Ebchester in the county of Durham. See *Dict. Christian Biogr.*

A.D. 661.	<p>þat on a° nyght aspyed his pace°,          And loked whidir and whare he went,          To his doying he toke gude tent°;          he saw him wende in to þe water,          Nakyd, and þar in stande and pater°          In his prayers, vp to þe chinne          A lang tyme he stode þar in.          Nere when þe day begane to dawe°,          To þe land he begane to drawe;          He knelyd doune on þe se banke,          God with' prayers forto thanke.          Twa bestes come fra þe depe se,          þai semed as otyrs<sup>1</sup> forto be.          þir bestes þai anded° on his fete,          'To refresche þaim, calde° and wete,          And sithen° wyped þaim with' þair hare,          þam<sup>2</sup> with' his blissyng to se þai fare°.          Cuthbert, with'°<sup>3</sup> þir thinges were done,          To his abbay went he sone,          And matyns with' monkes saide.          þat monk þat spyed him was sa flaide°,          þat he myght vnnes° hame wynne°,          Slik° drede and ferdenes° was he in.          To cuthbert fete opon þe morne          he fell' doune him beforne,          And asked forgyfnes, with' wepyng,          Of þis fole hardy doying.          he dout° it<sup>4</sup> noȝt, for it was trew,          þat cuthbert all' his doying knew.          What has þou done, brothir, he saies?          Whethir þou wayted° our nyght wayes?          If þou haue done, I þe forgyue,          On þe conand° þat whils I leue          þou tell' naman what I didd,          Ne° of þis case° þat þe betidd°.          here he folowed cristes ensampill',</p>	<p><i>one steps</i></p> <p><i>heed</i></p> <p><i>pray</i></p> <p><i>dawn</i></p> <p><i>breathed</i></p> <p><i>cold</i></p> <p><i>afterwards</i></p> <p><i>go</i></p> <p><i>when</i></p> <p><i>scared</i></p> <p><i>scarcely reach</i></p> <p><i>such terror</i></p> <p><i>doubted</i></p> <p><i>watchedst</i></p> <p><i>covcnant</i></p> <p><i>nor chanc happened to</i></p>	<p>1670</p> <p>1675</p> <p>1680</p> <p>1685</p> <p>1690</p> <p>1695</p> <p>1700</p>
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[p. 48.]

Two  
'otters'  
warm and  
dry his  
feet.

The monk  
falls sick  
through  
fear,

<sup>1</sup> 'Lutræ,' but seals are doubtless meant.

<sup>2</sup> Should apparently be 'þan,' then.

<sup>3</sup> O.E. *mið ðam*, 'with that,' with the fact that = 'when.'

<sup>4</sup> Perhaps for 'doutit,' doubted.

A.D. 651.	6 þat his disciples, in <sup>o</sup> a hill', Shewed of his ioy a visyoun,	on		1705
Matt. xvii. 9.	And þad þaim on na wyse be boun <sup>o</sup> . To tell' it, outhir to man or wyfe <sup>o</sup> , Whils <sup>o</sup> he wer rysen fra deed to lyfe.	ready woman until		
but is for- given, and recovers.	þus þe monk did þat he bade, And of his gylt forgyfnes hade, And help of diseese <sup>o</sup> þat he felyd, And at his biddyng counsaile helde <sup>o</sup> Whils <sup>o</sup> þe time cuthbert was deed, þan he tald it in many steed <sup>o</sup> .	uneasiness 'kept his own counsel' until places		1710
Bede, xi.; Vit. Anon. ii. 4. [p. 49.] Brev. Ebor. R. Cuthbert foretells a calm after a storm.	<b>I</b> n þis chapiter elleuynd, þurgh' þe process <sup>o</sup> it es neuuynd <sup>o</sup> How cuthbert with' shipmen in þe se, In storme and hungyr stad <sup>o</sup> was he. He talde when þe wedir suld clere, And gete <sup>o</sup> mete þurgh' his prayere.	narrative bested got	told	1715 1720
	þan he began meruailously To haue þe spirit of prophecy, And talde thinges þat were to come, Als <sup>o</sup> in his absence þinges done some.	also		
He sails to the Picts' land.	It befell' he had to do þe peght <sup>o</sup> land to wende vnto, For mare spede be ship he went, Twa of his brethir with' him present; Ane of þaim a preste was, þat talde þis meruayle whar' he pas <sup>o</sup> . Whar þai walde be þai come sone, When þe day of 3ole <sup>o</sup> was done.	Picts'		1725 1730
Favour- able weather for return- ing.	þai had wynde and wedir bayne <sup>o</sup> , And þarfore when þai turned agayne, þai wende <sup>o</sup> sone to haue commyn hame, And to passe ouer þe se fame <sup>o</sup> . Of vitayles þai made na purueance <sup>o</sup> , Bot putt þaim <sup>o</sup> to þe wedir <sup>o</sup> chaunce. Bot when þai come apon þe flode <sup>1</sup> In perill' of þair lyues þai stode,	went Yule, Christmas favourable thought foam provision themselves weather's		1735 1740

<sup>1</sup> According to Bede, they were weatherbound ashore.

A.D. 661. A storm	For þar felle a storme strange°, þat held þaim in þe se lange.	<i>strong</i>	
Provisions fall short.	What for hungyr, what for thriste, þe shipmen of na lykyng° lyste°.	<i>pleasure</i>	<i>delighted</i>
	Bot all' þis meen tyme, nyghtes and dayes, Cuthbert for þair heele° prayes.		1745
	þan come þe Epiphany day ; Cuthbert to his felowes say,	<i>safety</i>	
The Epiphany. Cuthbert exhorts to prayer.	Why er we þus in sleuth'° sett ? Let vs fande° som helpe to gett ;	<i>sloth</i>	
	Behald, þe land es full' of snawe, <sup>1</sup> þe sky es cloudy, þe wynd fast blawe, þe storme es hoge°, þe wawes er grete,	<i>try</i>	1750
	And we sitt þus and hase na mete ; To our god bede° we our beede°, þat to his men, in þe se reede°, Made a way and passyng apert°, And aftir fedd þaim in deserte, þat in þis peril he vs saue, And send vs grace some mete to haue.	<i>huge</i>	
	I trowe° þat gif our faithe be trew, þis gode day <sup>2</sup> will' on vs rew° ; þat we be meteles þat will' he noȝt, þis day grete myracles he wroȝt. <sup>3</sup>	<i>pray</i>	<i>prayer</i> 1755
[p. 50.]		<i>Red Sea</i>	
		<i>open</i>	
			1760
		<i>believe</i>	
		<i>have pity</i>	
	I pray ȝowe lat vs seke aboute, We fynd some mete I haue na doute. He led þaim vndir þe se bank, Whare he was wont god to thank. Thre peces of porpas <sup>4</sup> þar þai fande, As it war ordaned with'° mannes hande.	<i>prepared by</i>	1770
	Of þat fyndyng þai wer fayne°, And thanked god with' all' þair mayne°.	<i>glad</i>	
	Cuthbert saide, my frendes dere, To traiste° in god here may we lere°, þat for mete has vs puruayde,	<i>might</i>	
and obtains a supply of food.		<i>trust</i>	<i>learn</i> 1775

<sup>1</sup> See l. 1739, note.<sup>2</sup> Supply 'he.'<sup>3</sup> The special reference must be to the miracle at Cana of Galilee, which was supposed to have taken place on the same day of the year as the Adoration of the Magi and our Lord's baptism. 'De his tribus apparitionibus fit solennitas in hac die.' (Durandus, *Rat. Div. Off.* vi. 16.) The anonymous *Life* represents St. Cuthbert as having referred to all three manifestations.<sup>4</sup> 'Tria frustra delphininæ carnis' (Bede).

A.D. 661.

For his seruands þat to him prayde.  
 He hase sent vs peces thre,  
 In takenyng þat we sall' here be  
 Thre dayes, and þan þe storme sall' sees<sup>o</sup>; *cease*  
 We sall' wende in<sup>1</sup> hame in rest and pees. 1780  
 Þarfore, frendes, be noȝt rad<sup>o</sup>, *afraid*  
 Go we to mete and make vs<sup>o</sup> glad. *ourselves*  
 As he before saide it was,  
 Whar þai walde be with' pees þai pas.

Bede, xii.;  
*Vit. Anon.*  
 ii. 5.  
 Provides  
 food by the  
 ministry of  
 an eagle.  
*Brev.*

Exon. 6.

His child-  
 com-  
 panion.

[p. 51.]

They are  
 in want of  
 food.

Cuthbert  
 sees an  
 eagle,

which  
 catches a  
 fish.

**Þ**is twelft chapiter it vs teche 1785  
*How þat cuthbert went to preche ;*  
*Him failed mete, he tellit before*  
*þat an egle suld him store<sup>o</sup>.* *supply*

On a day to preche he went,  
 And a childe with' him present. 1790  
 Þai ȝede<sup>o</sup> whils<sup>o</sup> þai wer wery ; *went until*  
 He spak to þe childe þat went him by<sup>o</sup>, *beside*  
 Felaw myn, what es þi reed<sup>o</sup>? *counsel*  
 Knowes þou any frende or steed<sup>o</sup>, *place*  
 Whare we may of mete gete oght? 1795

Sir, he saide, þe same I thoght,  
 For we haue ȝitt ferr to wende<sup>o</sup>; *go*  
 In all' our way I ken<sup>o</sup> na frende *know*  
 þat will' vs gestyn<sup>o</sup>, or mete gyue ; *entertain hospitably*  
 All' day to fast it will' vs greue. 1800

Cuthbert ansuerd, sonn myne,  
 Trayst<sup>o</sup> in god, we gete medecyne<sup>o</sup>, *trust remedy*  
 For he sall' neuer for hungir dye,  
 þat to god seruys<sup>o</sup> treuly. *serves*  
 he lokyd vp vnto þe sky, 1805

he saw an egypt fle on hy ;  
 Son, he saide, it may befall',  
 ȝone<sup>o</sup> egypt' þe and me fede sall'. *you*  
 þai went spekand þus þat tide,  
 Whils<sup>o</sup> þai come be<sup>o</sup> a watir syde ; *until by* 1810

he saw an egypt' þare sitt,  
 Cuthbert says, our hap<sup>o</sup> is hytt<sup>o</sup>; *fortune hit*

<sup>1</sup> So in MS., but it is superfluous.

A.D. 661.	Rynne°, gude sonn, and se 3one° thing	<i>run</i>	<i>yon</i>	
	What god has ordaynd vs to bryng. <sup>1</sup>			
They share the fish with the eagle,	To foche° a fysche þe childe is gane,	<i>fetch</i>		1815
	þat þe egypt' before had tane. <sup>2</sup>			
	Cuthbert bad part it in twa,			
	half to þe egypt', þe childe did swa°;	<i>so</i>		
	þe toþir parte with' þaim þai take,			
and roast their por- tion.	þar with' þair hungyr forto slake°. <sup>3</sup>	<i>appease</i>		1820
	Vnto a place whare þai suld ete,			
	þai come and roste þair fysch' to mete°;	<i>for a meal</i>		
	þaim self and all' þe house menze°,	<i>household</i>		
	Of þat fysche þai had all' plente.			
	Cuthbert, sittand at þe borde°,	<i>table</i>		1825
	Prechid to þaim goddis worde,			
	And loued° god of his gude dedes,	<i>praised</i>		
	For all' trew men he helpis and fedes.			
	When þai had eten þai went o° toune,	<i>on, to. out of</i>		
	Vnto þe place whare° þai were boune°;	<i>whither</i>	<i>bound</i>	1830
	And þar he taght° goddis wordes and prechyd,	<i>taught</i>		
	And synfull' men lyues lechyd°.	<i>cured</i>		

Bede,  
xiii.; *Vit.*  
*Anon.* ii. 6.

	<b>I</b> n þis chapiter thrittend,			
	Thurgh' þe processe° it is mened°	<i>story</i>	<i>related</i>	
	How þat cuthbert stode anes° prechand,	<i>once</i>		1835
	And þe deuel he come nere hand' ;			
	Forto lett° him was his desyre ;	<i>hinder</i>		
	he made a house to seme in fyre ;			
	Cuthbert his malice persayued,			
	þe fantom fyre away he wayued.			1840

Puts out a  
phantom  
fire.  
[p. 52.]  
*Brev.*  
*Ebor.* R.

As he is  
preaching,

	Anes° was a grete gederyng	<i>once</i>		
	Of pople to his preching ;			
	He saw in spirit þe deuel was sett			
	His gude werkes with' sleght° to lett.	<i>cunning</i>		
	he sayes, gud men, it is grete nede			1845
	With' all' 3our wittes þat 3e take hede,			

<sup>1</sup> ' See what God has ordained yon thing (the eagle) to bring us.'

<sup>2</sup> It was probably an osprey or fishing-eagle, *Pandion haliaëtus*, which had caught a salmon, and was scared away by the boy.

<sup>3</sup> ' He was gydyd by 3<sup>is</sup> egle fre

and fed w<sup>t</sup> y<sup>is</sup> delfyne as y<sup>e</sup> se.'—Carlisle: see p. 31, n. 2.

The writer of the couplet has mixed up this story with the preceding one. See l. 1769 and note.



A.D. 661.	For þe deuel, with' his quayntys <sup>o</sup> , Will' be aboute <sup>o</sup> <sup>1</sup> 3ow to suppryse <sup>o</sup> , And draw 3ow heyn <sup>o</sup> , gif he may ; þarfore habyde here, I 3ow pray. Fra <sup>o</sup> he had þir wordes clere <sup>2</sup> , he past forth' in his mater ;	<i>craftiness</i> <i>scheming</i> <i>oppress</i> <i>hence</i>	1850
the devil makes a house to seem on fire.	þe deuel sodanly made to seme A house brynnand <sup>o</sup> in fyre breme <sup>o</sup> . Nere <sup>o</sup> all' þe pepill' ran þar to, þe fire with' water oute to do.	<i>burning</i> <i>fierce</i> <i>nearly</i>	1855
But few of his hearers remain.	At þe preching bot few abade, þaim to abyde a taken <sup>o</sup> he made. <sup>3</sup> þat fals fire þai myght no3t slake, Befor cuthbert his prayers gon <sup>o</sup> make. þe fantom fyre it vanyst sone ;	<i>sign</i> <i>did</i>	1860
Those who went away repent.	þe folk repent what þai had done, And knew wele falshede of þe deuel, þat þaim walde turne fra gude to euel. þai knelyd and asked forgyfnes Mekely of þair vnstabylnes. Cuthbert þaim conford <sup>o</sup> , 3ong and alde, And þan his mater forth' talde.	<i>comforted</i>	1865
Bede, xiv. ; <i>Vit. Anon.</i> ii. 7. Puts out a real fire.	<b>I</b> n þis chapiter þe fourtene, how wild <sup>o</sup> fyre was sloken sall' be sene.	<i>furious</i>	1870
[p. 53.]	At þe prayer of saint cuthbert, þe flawmes of fire away þai stert. in prechyng as he went aboute, To a womans house deuoute he come, for sho was gude and mylde,		1875
His old nurse.	And had him noryscht of <sup>o</sup> a childe ; he calde hir ay his moder, And come oft tymes and vysit hir. <sup>4</sup> þat womans house stode þat tyde	<i>from</i>	

<sup>1</sup> For the phrase 'to be about,' see N.E.D., s.v. *About*, A. II. †11.

<sup>2</sup> *I.e.* away from him.

<sup>3</sup> 'To whom he [had] made a sign to stay.'

<sup>4</sup> The anonymous biographer says her name was 'Kenspid' (Kensuith?), that she was yet living when he wrote, and that the village (*villa*) was called 'Hruringaham.'

A.D. 661.	In a towne, of þe west syde ;		1880
	Of þat towne on þe este rawe <sup>o</sup> ,	<i>row</i>	
	A house bren <sup>o</sup> , þe wynde fast blawe,	<i>burned</i>	
	þe thak brennand it blew o brade <sup>o</sup> ,	<i>abroad</i>	
	þat ilk <sup>o</sup> man of his house drede hade.	<i>every</i>	
	For <sup>o</sup> all' þe watir þat þai myght caste,	<i>in spite of</i>	1885
	þe brandes, þe flawmes, flow <sup>o</sup> with' þe blast.	<i>flew</i>	
	þis woman of hir house dredd <sup>o</sup> ,	<i>dreaded</i>	
	Sone to cuthbert sho hir spedd,		
	And of him prayand sho kraue <sup>o</sup>	<i>craved</i>	
She prays him to save her house,	Thurgh' his prayer hir house to saue.		1890
	he saide, modir, be noȝt abayste <sup>o</sup> ,	<i>alarmed</i>	
	ȝour house sall' haue na harme, haue traiste <sup>o</sup> .	<i>trust</i>	
	Oute of þe house he him bowne <sup>o</sup> ,	<i>made his way</i>	
	before þe dore knelid he downe ;		
	Vnnethes <sup>o</sup> he to pray beganne,	<i>hardly</i>	1895
and at his prayer the wind bears the flames away.	þe wynd to þe southe it turned þan ;		
	þe fire flawmes away it bere <sup>o</sup> ,	<i>bare</i>	
	To othir place þai did na dere <sup>o</sup> .	<i>harm</i>	
	þus in fyre slekenyng,		
	Cuthbert folowed þe doying		1900
	Of twa halymen and fyne <sup>o</sup> ,	<i>excellent</i>	
Examples of St. Benedict and St. Marcellin.	Saint benet and bischop Marcellyne.		
	Anes þe deuel, auctor of syn,		
	Made a kychyn sone <sup>1</sup> to bryn ;		
	At þe prayer of saint benet		1905
	þat fantom fyre sone was lett <sup>o</sup> ;	<i>hindered</i>	
	his discipils besyde stode,		
	When semand fire away it ȝode <sup>o</sup> . <sup>2</sup>	<i>went</i>	
	In þe cite of Anchonitane,		
	Saint Marcellyn had a bischop wane <sup>o</sup> ,	<i>dwelling</i>	1910
	þat cite sodanly was brynnand <sup>o</sup> ,		
	þe bischop agayne fyre stand <sup>o</sup> ,	<i>withstood fire</i>	
[p. 54.]	þat naman <sup>o</sup> in þat cite myght.	<i>no man</i>	
	Prayand he slokynd þe flawmes bryght. <sup>3</sup>		

<sup>1</sup> Should perhaps be 'seme,' seem.

<sup>2</sup> The account of St. Benedict's driving away a phantom fire is in Gregory's *Life of St. Benedict*, in Mabillon, *Acta SS. Ord. Ben.* i. 9, from Greg. *Dial.* ii. 10, *Opp.* ii. 80, fo. Par. 1675. St. Benedict died A.D. 542.

<sup>3</sup> St. Marcellinus of Ancona is supposed to have lived in the sixth century, not long before St. Gregory, from whose *Dialogues*, i. 6, this instance is taken ; it is mentioned in the *Roman Martyrology*, under Jan. 9.

A.D. 661.	Na meruaile gif gude men and <i>perfyte</i>		1915
	Slyke° flawmes of fyre sloken tyte°,	<i>such quench quickly</i>	
	þat dauntes° þe brynnyns of þair cors°;	<i>overcome flesh</i>	
	Of deuels dartes þai gif na fors°,	<i>make no account</i>	
	þat as fyre of hell' brynnes		
	þaim þat lygges° in fleschely synnes.	<i>lie</i>	1925
Is. xliiii. 2.	þe prophete sayes to þe man		
	þat in gude lyfe leue kan,		
	Passand thurgh' fyre, þou sall' noȝt brynne;		
	þar brynnes na flawmes þe with' in.		
	Of him self here saies saint bede,		1925
	Also of othir him lyke in lede°,	<i>speech</i>	
	Agayne slyke° fyre materiele	<i>such</i>	
	Slyke meruailes do we may no dele°;	<i>not at all</i>	
	And als° we er vn certayne	<i>also</i>	
	To fle þe fyre of endles payne.		1930
	Bot° grete god of his pite,	<i>but may, etc.</i>	
	þof all'° vnworthy þat we be	<i>although</i>	
	Fyres to abate and to eschewe,		
	Of his grace on vs he rewe°!	<i>pity</i>	
Bede, xv.; Vit. Anon. ii. 8. Casts out a devil from Hildmer's wife.	<b>I</b> n þis chapiter ten and fyue, Loke, and ȝe sall' se belyue° how a wyfe° he helpid fra ewyl, þat was trauaylde° with' þe deuul.	<i>quickly</i> <i>woman</i> <i>tormented</i>	1935
	here next before it is menyd°	<i>related</i>	
	how pryue whayntys° of þe fende	<i>cunning</i>	1940
	Cuthbert ouer come priualy.		
	Bede here telles now openly		
Hildmer and his household are famous for good works.	how þar was a man of fame, Of kyng Egfride, <sup>1</sup> hyldmer his name;		
	þis man and his menȝe° all'	<i>household</i>	1945
	Dide gude werkes grete and small'.		
	Of þair gudenens cuthbert was blythe,		
	And come and vysite þaim oft sythe°.	<i>times</i>	
	þis mannes wyfe did almose dede°	<i>alms-deeds</i>	
	And fruytes of vertu to gete hir mede°.	<i>reward</i>	1950

<sup>1</sup> Bede here speaks by anticipation of Ecgrith as king; he began to reign in 670. Hildmer appears again in ch. xxxi., but beyond these notices we know nothing of him.

A.D. 661.	þe deuēl enty to hir hade,		
[p. 55.]	To hir vndoyng he a birr <sup>o</sup> made :	<i>an onset</i>	
The devil for envy afflicted the wife.	he made hir oute of hir witte,		
	To gnayste <sup>o</sup> , to cry, hir hare to rytt <sup>o</sup> ;	<i>gnash</i>	<i>tear</i>
	It was horryble to here,		1955
	Sho made slyke a noyse and bere <sup>o</sup> .	<i>outcry</i>	
	At þe last sho lay sprewland o brade <sup>o</sup> ,	<i>sprawling out</i>	
	Lyke to dye, hir colour fade.		
The hus- band hastens to Cuthbert,	hir husband on his horse lappe <sup>o</sup> ,	<i>leaped</i>	
	And hyed to cuthbert for helpe and happe <sup>o</sup> ,	<i>luck</i>	1960
	And told him þat his wyfe was seke,		
	And besoght him, with' prayers meke,		
	To sende his preste with' crystes body,		
that she may be houselled ere she die.	To howsil <sup>o</sup> hir or <sup>o</sup> sho sulde dy ;	<i>communicate</i>	<i>ere</i>
	And þat hir cors, fra <sup>o</sup> sho were dede,	<i>after</i>	1965
	Moght rest in þat haly stede <sup>o</sup> . <sup>1</sup>	<i>place</i>	
	þe man schamed for to tell'		
	þat his wyfe in wodenēs <sup>o</sup> fell' ;	<i>madness</i>	
	To seke a preste whil cuthbert went,		
	he consayued sone in his attent <sup>o</sup>	<i>attention, thought</i>	1970
	What sekenes þe woman ayled,		
	how þe deuēll' hir assailed.		
	To hir husbāde þan saide he,		
	I will' ga <sup>o</sup> my self with' þe.	<i>go</i>	
Brev. Ebor. Ant. Cuthbert goes with Hildmer, who is much dis- tressed.	Apon þair way þat cely <sup>o</sup> man	<i>simple</i>	1975
	To make ill' chere <sup>o</sup> and grete <sup>o</sup> began ;	<i>mien</i>	<i>weep</i>
	he wend <sup>o</sup> gif cuthbert fāde hir wode <sup>o</sup> ,	<i>thought</i>	<i>mad</i>
	he walde suppose sho were noȝt gude,		
	Na <sup>o</sup> þat when sho was in wharte <sup>o</sup>	<i>nor</i>	<i>health</i>
	þat sho loued noȝt god with' harte.		1980
Cuthbert comforts him.	Cuthbert consayued <sup>o</sup> his countenance,	<i>understood</i>	
	And saide, be comforthed in þi greuance ;		
	I wate, þof þe shame <sup>o</sup> to tell',	<i>though it shame thee</i>	
	þi wyfe is traueled <sup>o</sup> with' a fende of hell' ;	<i>tormented</i>	
	I wate wele als <sup>o</sup> or <sup>o</sup> we come þare,	<i>also</i>	<i>ere</i>
	Sho sall' be couerd <sup>o</sup> of hir care <sup>o</sup> ,	<i>recovered</i>	<i>trouble</i>
	And come to mete vs in þe way ;		1985
	And to ȝour house hendely <sup>o</sup> me pray <sup>o</sup> ,	<i>courteously</i>	<i>invite</i>

<sup>1</sup> It would seem that a demoniac could not be buried in consecrated ground if dying unhouseled ; perhaps no unhouseled person could.

A.D. 661.	And fra° we entyr þe house þus,	<i>after</i>	
	Sho sall' be bysy to serue vs.		1890
[p. 56.]	And I do° þe forto wytte°,	<i>cause</i>	<i>know</i>
	Noght anely euel men <sup>1</sup> falles slyke° fyttē,	<i>such</i>	
	Bot, as god will', þen and þen°,	<i>now and then</i>	
	þe deuē he trauels° gude men,	<i>afflicts</i>	
	In saule and in body bathe;		1995
	Goddis dome° to serche it is full' wathe°. <i>judgment</i>	<i>great danger</i>	
	As he went, þus spekyng		
	Of comforth' and of leryng°,	<i>learning</i>	
	And nerehande to þe house leend°,	<i>arrived</i>	
	he went his way, þe wyked fende.		2000
	þe haly gaste he durst noȝt byde,		
	Of whilk cuthbert was full' þat tyde°. <i>time</i>		
The lady meets them at the door, takes Cuthbert's bridle,	þe woman rase as it wer fra slepe,		
	And come cuthbert forto kepe° <sup>2</sup> ;	<i>meet</i>	
	With' glade chere° on him scho loke,	<i>face</i>	2005
	his horse by þe brydel scho toke,		
	And prayde him þat he walde lyght doune,		
	And gif hir house his benysoune°. <i>blessing</i>		
	Cuthbert did as sho him bade;		
	þe gude wyfe° serued him full' glade,	<i>woman</i>	2010
	And openly þare scho confest,		
	þat als sone as scho was prest°	<i>ready</i>	
	To take his horse be þe brydil,		
and is cured.	Sho feled hir° hale of hir ill'. <i>herself</i>		

A.D. 664. <sup>5</sup> Bede, xvi.; Vit. Anon. iii. 1. His man- ner of life in Holy Island. Brev. Sar. 4; Rom. 4.	<b>P</b> is chapiter, þe tend and sext, Telles treuly in þe text how, on ankeryse° thynkand, he lyued in haly eland.	<i>hermit's life</i>	2015
	Eftir feele° ȝeris <sup>4</sup> he had bene	<i>many</i>	
	Leuand in maylrose, in lyfe clene, his reuerent <sup>5</sup> abbot Eat		2020

<sup>1</sup> Dative.

<sup>2</sup> 'Kepe' crossed out, and the more familiar 'mete' added in a later hand. 'Kepe' = meet in *Towneley Mysteries*, p. 323. Mod. Sc. *kep*: 'I gaed oot to kep him,' i.e. catch him as he passed.

<sup>3</sup> This date is obtained from Symeon, lib. i. cap. 6.

<sup>4</sup> About thirteen years.

<sup>5</sup> Bede has 'reverentissimus,' meaning 'reverendissimus.'

A.D. 664.	To haly eland him translat, And þare priour he him made. For Eat þe abbacy þare hade. Bede biddes na man him <sup>o</sup> marr' <sup>1</sup> ,	<i>sc. Bede</i>	2025
	Na <sup>o</sup> wondir of all' þat þare <sup>2</sup> warr,	<i>nor</i>	
Constitu- tion of the abbey.	A bischope, ane abbot, all' vndir ane <sup>o3</sup> , Monkes wonand <sup>o</sup> in a wane <sup>o</sup> .	<i>together</i> <i>dwelling</i>	<i>one house</i>
[p. 57.]	Saint Aydane was þe first of all' þat þar was sett in bischop stall',		2030
	he was a monke, and with' monkes leuyd, In haly eland lange he cheuyd <sup>o</sup> .	<i>flourished</i>	
	Aftir him bischops sere <sup>o</sup>	<i>several</i>	
	Leuyd þar, with' monkes and prestys in fere <sup>o</sup> ; <i>companionship</i> An abbot to reule þe couent		2035
	þe bischop him cheese <sup>o</sup> with' monkes assent; <i>chose</i> Prestys, decanys, and degrees othir, þar leuyd monkes lyf be name of brothir.		
Monastic life com- mended by St. Gre- gory.	þat lyfe þe pape saint gregour' Comend <sup>o</sup> with' mykil honour,	<i>commended</i>	2040
	When saint Austyne, þat monke was, Be letters of saint gregore as <sup>o</sup>	<i>asked</i>	
	how bischops suld leue with' þair clerkys; how þat gregore ansuerd harkes <sup>o</sup> : <sup>4</sup>	<i>hark ye</i>	
	Austyne, sen <sup>o</sup> þat we send þe	<i>since</i>	2045
	Bischope in england forto be, And þe peple es <sup>o</sup> as new conuert,	<i>is</i>	
	Also þou a monke ert, þar, for þi gude brothir hede <sup>o</sup> ,	<i>brotherhood</i>	
	þou awe <sup>o</sup> with' þi clerkys þi lyf to lede, And folow þe apostels in þour <sup>5</sup> leuyng.	<i>oughtest</i>	2050
Acts iv. 32.	Aftir haly kirke begynnyng, þai had þair gudes all' in common; Proprietary <sup>6</sup> was þare nane fonn <sup>o</sup> .	<i>found</i>	
<i>Brev.</i> <i>Ebor. Ant.</i> Cuthbert prior.	Cuthbert to halyeland come		2055
	And þe priory on him he nome <sup>o</sup> ,	<i>took</i>	

<sup>1</sup> *I.e.* by incredulity.<sup>2</sup> In so small an island.<sup>3</sup> The translator's rendering of Bede's 'simul.' 'All under one' is a common expression in the North of England. The Scotch phrase is 'all ouer ane' (see Jamieson).<sup>4</sup> This and other questions of St. Augustine, with Gregory's answers, are recorded in *Eccl. Hist.* i. 27.<sup>5</sup> Read 'þair.'<sup>6</sup> 'Proprietas,' the monastic term for having anything of one's own.

A.D. 664.	þe religione <sup>o</sup> he loked to, <sup>1</sup>	<i>monastie life</i>	
	And namely him self <sup>o</sup> , it to do	<i>especially to himself</i>	
	In worde and dede, he it taght,		
	And leuyd on all' wyse as him aght <sup>o</sup> ,	<i>behoved</i>	2060
His preaching.	And oft tyme went aboute to preche,		
	As he was wonte, þe folk to teche.		
Healing. Brev. Ebor. Ant.	Many seke men amang <sup>o</sup> he helyd,	<i>at times</i>	
	þat moght nocht þair lymes welyd <sup>o</sup> .	<i>limbs wield</i>	
	Euyl spirits away he draue		2065
	Be prayers, be touching, diuers gon <sup>o</sup> he saue. <i>did</i>		
	He prayde for some þat was absent,		
	And goddis sonn þaim heele lent <sup>o</sup> ,	<i>health granted</i>	
[p. 58.]	And som he broght oute of bale <sup>o</sup> ,	<i>trouble</i>	
	And <i>prophest<sup>o</sup></i> before þai suld be hale.	<i>prophesied</i>	2070
	A gude woman was ane of þir <sup>o</sup> ;	<i>these</i>	
Ch. xv.	I talde before how he heelyd hir.		
Dealings with dis- orderly monks.	þare were some monkes in Eland'		
	Noght religieuse leuand <sup>o</sup> ;	<i>living</i>	
	þai vsed customes vnstabill',		2075
	To vse þair reule þai had na wille.		
	Cuthbert be wytt <sup>o</sup> and mekenes	<i>prudenee</i>	
	Broght þaim agayne to stabilnes. <sup>2</sup>		
	What disorderney he þare kende <sup>o</sup> ,	<i>knew</i>	
	he was besy it to amende,		2080
	And forto borow <sup>o</sup> gastely fruyte,	<i>secure</i>	
	Of his rewle he oft dispyte.		
	Disordenys when he reprod,		
	Disordeny monkes, þat þaim loued,		
	Of his spekyng were nozt payed <sup>o</sup> ,	<i>pleased</i>	2085
	Bot oft tymes schortely him gaynsayed,		
	And malancoly <sup>o</sup> saied <sup>o</sup> nay.	<i>testily</i>	
	Cuthbert blythely went away,		
	And sodanly þe couent <sup>o</sup> left;	<i>convent</i>	

<sup>1</sup> Bede says, 'instituta monachica fratribus . . . tradebat.' This can hardly refer to the Benedictine rule, which may possibly have been promulgated in England by Benedict Biscop, or Wilfrid, or Augustine, but scarcely by Cuthbert.

<sup>2</sup> These conferences with the monks probably took place in the daily chapter, or whatever corresponded to it at Lindisfarne in the seventh century. The 'chapter' of mediæval monasteries was not developed till some centuries later, and accordingly there is nothing about it in the Rule of St. Benedict, the third chapter of which provides only for the abbot to call the monks together when there is any particular occasion.

A.D. 664.	he thoght to come agayne eft° :	<i>after</i>	2090
	he come agayne apon þe morne, And saide þe same he saide beforne ; þus he did and saide þaim to ; At þe last his wille þai do.		
Meekness and long- suffering.	he was in mekenes passand° ,	<i>surpassing</i>	2095
	In aduersites maste sufferand ; In what disees° þat he war stadd° ,	<i>uneasiness</i>	<i>placed</i>
	he shewed ay countenance gladd, þat men myght know, bath' leste and maste, he was full' of þe halygaste.		2100
Watching and pray- ng.	he had of custome lang to wake, Deuote prayers forto make, þat some tyme thre nyghtes or foure, he waked to gyder all' at oure° ;	<i>entirely</i>	
	Nouthir in dorture° at his bedd, Na with' oute had clathes spredd, Whare he walde þan slepe or rest,	<i>dormitory</i>	2105
[p. 59.]	Bot to wirke gude he was prest° .	<i>ready</i>	
	Outhir he prayed in priue place, Or some wark in hande he brace° ,	<i>took</i>	2110
Work.	Or elles betwen þe houres some while he walde walke aboute þe Ile, And serche þat all' thing were wele, þat° sleuthe of slepe nane he feld° <sup>1</sup> .	<i>so that</i>	<i>felt</i>
Seeing all well in the Isle.	And seldyn° gif it fell' amang° <sup>2</sup> he thoght þat he had slepyd lang, he walde say, brethir, it is synn þat 3e walde nozt wakyn° .	<i>seldom</i>	<i>at times</i> 2115
Wakeful habit.	Wha so of slepe wakyns me, In þat na disees° dose he, Bot makes me mare blithe, For sleuthe of slepe gase° fra me swythe° ,	<i>wake (me)</i>	
	And þan som gude I do or think ; Noght swa° when I slepe or wynke.	<i>discomfort</i>	2120
	he was sett on deuocioun Sa mykil, and conpuncioun, þat ay when he sang his messe, þe teres oute of his eyen stresse° ;	<i>goes</i> <i>fast</i>	
		<i>so</i>	2125
Tears when he sang his mass.		<i>burst</i>	

<sup>1</sup> Rime should have been 'fele.'

<sup>2</sup> 'And if it chanced on rare occasions.'



A.D. 661.	Of cristes passioun he had mynde, With' contricioun him self he pynde°, <i>afflicted</i>	2130
	Slyke signes of gude he schewed all' oute°, <i>altogether</i> þat þe poþle þat stode aboute Vp þair hertes to god þai lyft, And thanked him of his graciouse gyft. <sup>1</sup>	
The <i>Sursum corda.</i>	He was feruent and thoght na shame With leue° of rightwisnes syn to blame, <i>love</i>	2135
Dealings with þæt tents.	And þase þat had repentaunce, he thaim forgaue with' lyght penaunce. What° synful man to him walde schryue° <i>whatever confess</i>	
	Toke ensampill' at° him belyue°, <i>from soon</i>	2140
	Of his synn to be contrite, And na penance to drawe on lyte. <sup>2</sup>	
Sympathy	For cuthbert walde alsone° wepe, <i>very soon</i> þe synful man he moght° take kepe° <i>must heed</i>	
	For his awen synn þan° forto grete°, <i>then weep</i>	2145
	And so þe blame of synn to bete°. <i>mend</i>	
[p. 60.]	Common clething als° he vsed, <i>also</i>	
Moderation in clothing.	All' curyouste <sup>3</sup> he refused, he wered clothes all' his while Nouthir to° preciouste ne to vyle, <i>too</i>	2150
	Bot in a meene° þat honest ware°. <i>mean was</i>	
	Aftir him monkes leryd° þis lare°, <i>learned rule</i>	
	To were þair clothes all' of suyte°, <i>uniform</i>	
	So þat na curyouste þaim rebuyte°. <i>rebuke</i>	
	þair clothes of common woll' was made, Preciouste colour nane þai hade.	2155
	þus gude men steryd° he to mare gude, <i>stirred</i> And ill' men chaunged he fra ill' mode.	

A.D. 676.  
Bede, xvii.;  
*Vit. Anon.*  
iii. 1, 2.  
His former  
retirement  
to Farnē.

**I**n þis chapiter tende and seuen,  
*Saint bede begynnes forto neuē° tell* 2160  
*how cuthbert in farne made a place,*  
And deuels þethin drewe° thurgh' goddis grace. *thence drove*

<sup>1</sup> The liturgical reference is much more pointed in Bede.

<sup>2</sup> This obscure phrase perhaps means 'to draw to little,' to minimise. Cuthbert gave his penitents light penance, but they learnt of him not to make it lighter still by going through it in a perfunctory manner.

<sup>3</sup> Another monastic term. The Cistercians have a statute 'De superfluitatibus et curiositatibus cavendis' (*Dist. i. 4*). The term 'curious wede;' is used of Belshazzar's attire in *Early Engl. Allit. Poems*, p. 75, line 1353 (E.E.T.S.)

A.D. 676.	Fra° he in haly elande	<i>after</i>	
	Many 3eres had bene leuand°,	<i>living</i>	
He gets leave of the abbot to be an anchorite.	Of abbot Eata he gate leue		2165
	To anchor° lyfe him° to geue.	<i>hermit</i>	<i>himself</i>
	Lang tyme before, þat he couett,		
	His hart was þar on haly° sett,	<i>wholly</i>	
	For he had lang leuyd lyf actyue,		
	him lyked to leue contemplatyue ;		2170
	To þat lyfe he walde be putt,		
	þat he moght come to þair cutt°,	<i>lot</i>	
	Of whaim þe prophete in Sauter says,		
Ps. lxxxiv. 7.	Fra vertu to vertu sal be þair ways,		
	Whils° god of goddis þai loke opon,	<i>until</i>	2175
	Whaim þai sall' se in Syon.		
<i>Brev. Sar.</i> 4. Oratory at Lindis- farne. The 'thrus house.'	Þis lyf contemplatyue þan		
	Cuthbert in a priue place <sup>1</sup> began,		
	In a place with' oute° his cell',	<i>outside</i>	
	Now calde þe thrus house <sup>2</sup> as men tell'.		2180
	When he þare solitary awhile had bene,		
	In fastyng, in prayng, in lyfe clene,		
	he thocht þat to him behoued		
	Farrer fra men to be remoued.		
Farn [p. 61.]	To Farn he couet to wende°,	<i>go</i>	2185
	þare allane his lyfe to lende°.	<i>dwel</i>	
	Before þat cuthbert þider gun fare°,	<i>did proceed</i>	
	þar durst na man allane duell' þare.		
<i>Brev. Sar.</i> 4; <i>Rom.</i> 5. Evil spirits sent away.	It es an Ile with' in þe se,		
	þar war ay wont ill' spirits to be.		2190
	When cuthbert come þai durst no3t byde,		
	þai went all' away þat tyde. <sup>3</sup>		

<sup>1</sup> Dr. Raine suggests 'Cuddy's Cove,' a natural cave on the mainland not far off, but it is stated in ch. xlii. (l. 3917) to have been surrounded by the sea. Archbishop Eyre, with more probability, places it on 'St. Cuthbert's Island,' a rocky islet about one hundred yards from Holy Island or Lindisfarne, surrounded by water at high tides, and at low water reached with some difficulty by walking along a rocky ridge slippery with seaweed. On the islet are some traces of the ancient chapel of 'St. Cuthbert in the Sea,' as well as of another building near it. Here are found 'St. Cuthbert's beads.' Raine's *North Durham*, 145; *St. Cuthbert*, 20; Eyre's *S.C.* (1849), 31, and see below, lines 3915-3928.

<sup>2</sup> The same as 'thurs-house' or 'thurse-hole,' 'a hollow vault in a rock or stony hill that serves for a dwelling-house.' (Kennett, in Halliwell.) A.-S. *þyrs*, Icel. *þurs*, *þuss*, the giant or goblin of English fable.

<sup>3</sup> 'Her by prayers fendys ovt farn glad

and w<sup>t</sup> Angel hād<sup>t</sup> hys hous mad.'—Carlisle: see p. 31, n. 2.

A.D. 676.  
Circular  
house,

þan he bigged<sup>o</sup> þare housyng *built*  
Was conabill<sup>o</sup> to his wonyng<sup>o</sup>; *suitable dwelling*  
he made a house was nerehande<sup>o</sup> rounde, *nearly* 2195  
Fyue elne brede, mesure of þe grounde<sup>o</sup>. *foundation*

þe wall' of þat house aboute  
Was hyer þan a man with' oute,  
Within it was mekil mare,

the rock  
sunk  
within,

For þe roche away he share<sup>o</sup>, *cut* 2200  
So, when he was his house with' in,  
he saw noȝt outward mare na myn<sup>o</sup> *more nor less*  
Bot þe firmament and þe sky.

þat was lykand<sup>o</sup> to his ey, *pleasing*  
þat his entent and his desire 2205  
Ay to his god moht aspyre.

Of na hewen stane was þe wall',  
No lyme na sande þat þar to fall'<sup>o</sup>, *pertains*

the wall of  
turf and  
rough  
stones;

Bot of turfes and stanes rugh'  
his house walles was made all' thurgh'. 2210  
Some of þa<sup>o</sup> stanes were so large, *those*  
þat ane to lyft was foure men charge<sup>o</sup>. *load, burden*

þa stanes in þe walle wrought,  
With' aungels helpe cuthbert þaim broght.  
In his mansioun twa houses he made, 2215

an oratory  
and a  
living-  
room.

Ane for an oratory, an othir he hade  
For comon vse, of sympill' aray.  
þai wer bathe thekyd<sup>o</sup> with' hay; *thatched*  
þe tymbre was vnshaply trees,  
Slyke<sup>o</sup> as men vnhewen sees<sup>o</sup>. *such see* 2220

Guest-  
house.

A larger house was made nerehande  
At þe porte of þe eland,  
þat gestys myght þar in abyde.

Well at the  
'port.'  
[p. 62.]

A fresche well' was þar besyde,  
þar men may of þe water drynke, 2225  
And refresche þaim as þaim thinke.

Bede,  
xviii.;  
*Vit. Anon.*  
iii. 3.  
How he  
obtained  
fresh  
water.  
*Ebor. Ant.*

**L**uke here, and ȝe may be leryd<sup>o</sup> *Cam xviiij. taught*  
how cuthbert oute of þe erd<sup>o</sup> *earth*  
Thurgh' his prayer water fyne<sup>o</sup>, *finds*  
þe wilk some tyme he turned to wyne. 2230

A.D. 676.	When he come first to his wane <sup>o</sup> ,	<i>dwelling</i>	
	Fresch water was þar nane, <sup>1</sup>		
	For Farne es a harde roche,		
	þar was na water for to broche <sup>o</sup> .	<i>tap</i>	
He calls the brethren.	he cald his brethir and saide þaim to,		2235
	Brethir, what rede <sup>o</sup> ze þat I do?	<i>counsel</i>	
	ze se fresch water nane here is,		
	Lat vs pray our kyng of bliss,		
	þat he <sup>2</sup> þe harde stane hase gart <sup>o</sup>	<i>made</i>	
	In to a water staunke <sup>o</sup> conuart,	<i>pool</i>	2240
	And harde roche in to welles,		
Ps. cxiv. 8.	As dauid in þe sauter telles,		
	þat he helpe vs in oure beleue <sup>o</sup> ,	<i>faith</i>	
	And in þis roche a well' vs geue.		
	Lat vs in myddes ane hole graue <sup>o</sup> ,	<i>dig</i>	2245
	I trowe <sup>o</sup> a well' sone sal we haue.	<i>believe</i>	
They make another well.	Sone a pitt þai made and groue <sup>o</sup> ;	<i>digged</i>	
	Apon þe morne, to þair behoue <sup>o</sup> ,	<i>benefit</i>	
	Full' of water þai fande þe pitt.		
	þat fresch' water sprynges zitt,		2250
	Noght our <sup>o</sup> aboundande na to litill',	<i>over</i>	
	Bot euen ynogh', bot euen at will'.		
	It es na doute, þe sothe to tell',		
	For cuthbert's prayer sprang þe well'. <sup>3</sup>		
	þan fra <sup>o</sup> his house was made in fere <sup>o</sup> ,	<i>after company</i>	2255
	With' help of his brethir dere,		
	To leue <sup>o</sup> allane þar he began,	<i>live</i>	
	With' ouden felawschip of man.		
	Bot in his begynnyng,		
They and he wash one another's feet.	When monkes come to his spekyng,		2260
	he walde come forthe, and þaim mete,		
	And with' hate <sup>o</sup> water wesche þair fete.	<i>hot</i>	
	And some tyme, þof it seldyn <sup>o</sup> ware,	<i>seldom</i>	
[p. 63.]	þai compeld him his fete to bare,		
	And þai wescht þaim and made þaim clene,		2265
	þat lang vnweschyn had bene.		

<sup>1</sup> 'Fresh water god send owt of y<sup>e</sup> ston  
to hym in farne & befor was non.'—Carlisle: see p. 31, n. 2.

<sup>2</sup> Supply 'who.'

<sup>3</sup> There are still two shallow wells on Farne, the water of which is brackish.

A.D. 676.	Be° his body litil he sett,	<i>by</i>	
	So þat his saule mede° myght gett,	<i>merit</i>	
	For fra° his hose, þat war of skynnes, <sup>1</sup>	<i>after</i>	
	Were anes done° apon his shynnes,	<i>put, 'downed'</i>	2270
	Some tyme monethes thre or twa,		
	þus hosed and harnast walde he ga°.	<i>go</i>	
	Als° some tyme° at þe fest of pasche <sup>2</sup>	<i>also times</i>	
	he wald his harnays to him brace°,	<i>fasten</i>	
	And euen harnast as he was,		2275
	So all þe 3ere forth' walde he passe		
	To° Skyre thuresday, þan walde he	<i>till</i>	
Cuthbert had his feet washed on Skyre Thursday.	his fete waschyn and clensyd be. <sup>3</sup>		
	For oft knelyng his knees boun°,	<i>bowed</i>	
	A grete swarth° was on þaim groune. <sup>4</sup>	<i>hardness of skin</i>	2280
	his stody of perfeccioun		
	Encreste ay in deuocioun,		
	And, as he couet, aftirwarde		
	he was closed in his cell' and barde°	<i>barred</i>	
	And with drawen fra mennes syght,		2285
	And leued an ankir lyf ryght°.	<i>exactly</i>	
	In wakyng°, fastyng, and prayers,	<i>watching</i>	
	þus he passed forth' his 3eres ;		
	Ful seldyn tyme speke he walde		
	With' any persone or on° behalde.	<i>one</i>	2290

<sup>1</sup> 'Calceatus tibracis quas pellicias habere solebat' (Bede). 'Tibracæ' or 'tubracæ' are (ordinarily) woollen boots or overshoes put on over the leather ones, 'quam vulgo *gamache* appellamus' (Ducange). Mabillon's note on the passage is, 'Id est, tibialibus, quas Galli nostrates etiamnunc *des Tricouses* appellant.' (D'Achery, sæc. ii. (1699), p. 894.)

<sup>2</sup> Pronounced to rime with 'brace,' as written in lines 5393, 3693. Easter-eggs are called 'pace-eggs' everywhere in the North to this day.

<sup>3</sup> On the ancient custom of washing feet on Maundy Thursday in imitation of our Lord (John xiii.), see Martene *de Ant. Eccl. Disciplina*, where we find that inquiries were made about it at a council at Toledo, A.D. 694. In the time of St. Augustine (c. A.D. 400), the 'lotio pedum' was observed, though not universally, as a religious rite, but not in connection with Maundy Thursday. (*Opp.* ed. Bened. 1700, Ep. LV. cap. xviii. § 33; tom. ii. col. 106.) Maundy Thursday was called 'Skyre Thursday' in the North of England, from the Old Norse 'skira,' to purify, wash, referring probably to the 'lotio pedum.' In the South of England 'skyre' took the form of 'shere,' whence arose a false etymology connecting it with the shearing or cutting of the hair against Easter.

<sup>4</sup> Readers of Nelson's *Festivals and Fasts* will be reminded of what is there related (from Hege-sippus, c. A.D. 150) of St. James the Less; and it is mentioned by St. Gregory the Great, in his Homilies on the Gospels, that the knees of an aunt of his were affected in the same way (Hom. 38). According to Bede, Cuthbert's callosity was on the ankle.

A.D. 676.	Bot gif his brethir come to his In <sup>o</sup> ,	<i>dwelling</i>	
	þan walde he a wyndow opyn,		
	And speke with' þaim, and on þaim luke,		
	And þai on him, as says þe buke.		
	Bot at þe lest <sup>o</sup> he walde nozt speke	<i>last</i>	2295
	With' na man, na his sylence breke,		
	Bot <sup>o</sup> it war for grete nede,	<i>unless</i>	
	Or ellys his blessing for to bede <sup>o</sup> .	<i>offer</i>	
Bede, xix.; not in <i>Vit.</i> <i>Anon.</i> Rebukes the birds that stole his corn. [p. 64.]	<b>P</b> is is þe chapiter nyntene, In þe whilk it sal be sene how corne þat cuthbert had sawne Was with <sup>o</sup> byrdes etyn and drawne <sup>o</sup> ; Fra <sup>o</sup> cuthbert bad þaim away wende þai durst na langer þare lende <sup>o</sup> .	<i>Ca<sup>m</sup> xix.</i>  <i>by plucked</i> <i>after</i> <i>stay</i>	2300
At first the bre- thren bring him bread,	Fra þat cuthbert had begon In farne eland forto won <sup>o</sup> ,	<i>dwel</i>	2305
	his brethir broght him breed with thank <sup>o</sup> ;	<i>thoughtfulness</i>	
	Of his well' water he drank.		
but after- wards he prefers to grow his own corn.	Bot affir <sup>o</sup> he ordayned, in þat stede <sup>o</sup> ,	<i>afterwards</i> <i>place</i>	
	With' his awen trauel <sup>o</sup> to get his brede,	<i>labour</i>	2310
	As haly faders did beforne.		
	he gat him instruments and corne, Spades þe erde forto delue, he groue <sup>o</sup> it and sew <sup>o</sup> it all' him selve.	<i>dug</i> <i>sowed</i>	
He tries wheat,	In ware <sup>o</sup> tyme he sew <sup>o</sup> his whete, hopand <sup>o</sup> þer of to get his mete <sup>o</sup> .	<i>spring</i> <i>sowed</i> <i>hoping</i> <i>food</i>	2315
	In myddes of somer it nozt apered ; Cuthbert saide, I hope <sup>o</sup> þis erde Is nozt of kynd whete to zelde, Or god will' nane grow in þis felde.	<i>think</i>	2320
	he prayde his brethir entierly <sup>o</sup>	<i>earnestly</i>	
then barley.	þat <sup>1</sup> wald' bring him barley. Gif god will' nozt it here encrease, I byde nozt here, with' ouden lees <sup>o</sup> ; <sup>2</sup> To duell' at hame it is mare spede þan othir men trauel here me fede.	<i>leasing, lying</i>	2325

<sup>1</sup> Supply 'þai.'

<sup>2</sup> 'That is certain ;' 'I tell you no lies.' Cf. lines 3052, 4610, 4963.

A.D. 676.	þai broght him barly as he bade, þat it suld grow na hope þai hade. Neuer þe less cutlibert it sew <sup>o</sup> , In haste aboundandly it grew.	<i>sowed</i>		2330
Birds strip the ears, and he remon- strates.	Aftir ward, when it began to rype, Byrdes come þe eres to strype. On þis wyse to þaim he spake : Corne þat 3e sew no3t, whi wille 3e take? haue 3e mare nede þan I þarto,			2335
	Or god has leued <sup>o</sup> 3ow þus to do ? Gif 3e haue leue, do as 3e wille, Or elles gase hyen and dose <sup>o</sup> nane ill'.	<i>permitted</i>		
They fly away, and ever after let his corn grow. [p. 65.]	At þir wordes away þai flow <sup>o</sup> , And ay aftir lete his corne grow. þis walde him self gladly tell' In <sup>o</sup> gude commonyng <sup>o</sup> when he fell' ; he walde some tyme tell' full' graythe <sup>o</sup>	<i>flew</i>	<i>go ye hence and do</i>	2340
	What gude god gaf him thurgh' his faythe. On þis wys did he þen and þen, To stabil <sup>o</sup> þe faythe of othir men.		<i>into communing</i> <i>readily</i>	2345
Examples of St. Antony and St. Benedict.	When be his wordes þe birdes he chace, he folowes in þat saint Antoyne trace <sup>o</sup> , þat þurgh' a worde gart <sup>o</sup> wilde as <sup>o</sup> Fra harmyng fra his gardyn pas. <sup>1</sup>	<i>stablish</i>	<i>footsteps</i> <i>caused asses</i>	2350
	When water of þe roche he get, he folowes in þat saint benet, þat did a myracle lyke to þis, In getyng of water to him and his ; In mare aboundance was benets water, Fra <sup>o</sup> many þar of had myster. <sup>2</sup>		<i>since need</i>	2355
Bede, xx. ; <i>Vit. Anon.</i> iii. 5. Crows that unhatched his house make amends.	<b>I</b> n þat chapiter þe twenty <sup>3</sup> <i>It sall' be schewed openly</i> <i>how þat crows<sup>4</sup> did him skathe<sup>o</sup></i> <i>Left of and made amendes bath'.</i>		<i>harm</i>	2360

<sup>1</sup> Surii *Vit. SS.* i. 121, ed. 1581.

<sup>2</sup> Greg. Magn. *Dial.* ii. 5 ; *Acta SS. Ord. Ben.* i. 6, § 12.

<sup>3</sup> Bede refers to a similar miraele of St. Benedict here also. (Greg. M. *Dial.* ii. 8 ; *Acta SS. Ord. Ben.* i. 7, § 15.)

<sup>4</sup> 'Corvi' (Bede and *Vit. Anon.*). There cannot have been any trees on the island on which crows would build, but rooks will now and then build elsewhere than on trees. A pair have built, stork-like, on the chimney of a house in Durham this year (1890). The 'crows,' however, that built on Farne were probably jackdaws, which abound there now.

A.D. 676.	þar war many <sup>1</sup> crawes lendand <sup>o</sup>	<i>settling</i>	
	In cuthbert tyme at farne eland <sup>7</sup> .		
	In þe dayes when þai suld bigg <sup>o</sup> ,	<i>build</i>	
	þe thak of his gest house rygg <sup>o</sup>	<i>ridge</i>	
	In þair mouthes away thai take,		2365
	þar with' þair nestys forto make.		
	Cuthbert wayued his hand on þaim,		
	Fra ryuyng of <sup>o</sup> thak þaim to reclaym ;	<i>tcaring off</i>	
Cuthbert remon- strates,	he bad þaim fle away and leue,		
	Bot 3it þai left <sup>o</sup> noght þe house to reue <sup>o</sup> .	<i>ceased</i> <i>rob</i>	2370
	þan he bad þaim in cristes name		
	Ga þeyn <sup>o</sup> , and duell nozt on his hame.	<i>go thence</i>	
	Cuthbert vnethys <sup>o</sup> þe worde had sayde,	<i>scarcely</i>	
	þai flowe <sup>o</sup> away as þai wer flayde <sup>o</sup> .	<i>flew</i> <i>scared</i>	
and three days after- wards one returns and seeks forgive- ness.	It fell' thre days aftir ward <sup>7</sup> ,		2375
	Ane come fleand <sup>o</sup> to him warde,	<i>flying</i>	
	And he stode grauand <sup>o</sup> with' a spade.	<i>digging</i>	
	þe crawe spred hir wengys o brade <sup>o</sup> ,	<i>abroad</i>	
	And louted <sup>o</sup> to him lawly þat tide ;	<i>bowed</i>	
	Reufully sho crobbed <sup>2</sup> and cryed,		2380
[p. 66.]	And schewed takyn expresse		
	Of praying of forgyfnes. <sup>3</sup>		
	Cuthbert vndirstode hir dede		
	And leued hir <sup>o</sup> to fle away gude spede.	<i>gave her leave</i>	
	With' þis leue sho made hir bayne <sup>o</sup> ,	<i>herself ready</i>	2385
	To fett hir make <sup>o</sup> sho flowe agayne,	<i>mate</i>	
	þai come samen <sup>o</sup> to þat nobil hyne <sup>o</sup> ,	<i>together</i> <i>being</i>	
She and her mate bring a peace- offering.	With' half þe mydrid <sup>4</sup> of a swyne.		
	Cuthbert toke it gladly,		
	And in his house layde it him by ;		2390
	he schewed it to his brethir tymes fele <sup>o</sup> ,	<i>many</i>	
	And parte to some of þaim he dele <sup>o</sup> ,	<i>dealt</i>	

<sup>1</sup> Bede and *Vit. Anon.* say two.

<sup>2</sup> Perhaps a miscopying of 'crowed,' or a variant of the Northern 'croup,' to croak, whence 'croupy-craw,' a raven.

<sup>3</sup> 'The crowys y<sup>t</sup> did hys hous vnthek  
y<sup>t</sup> for full law fell at hys fetc.'

Carlisle ; see p. 31, n. 2.

<sup>4</sup> The midriff or diaphragm. Bede, however, says, 'axungiam porcinam,' the 'flare' or fat about the kidneys, of which lard is made ; *Vit. Anon.* 'suis adipem.' The crows may very possibly have directed Cuthbert's attention to some piece of fat lying on the shore. In illuminations, and in the St. Cuthbert window, they are represented as flying through the air with the fat in their mouths.



A.D. 676. And oft tymes to þaim saide he,  
 here may men lere<sup>o</sup> meke to be, *learn*  
 Sen slike<sup>o</sup> briddes of kynd<sup>o</sup> so proude *since such nature* 2395  
 þus mekely to a man bowed,  
 And þe mysse<sup>o</sup> þat þai had done, *fault*  
 þai wer bowne<sup>o</sup> to mend it sone. *ready*  
 þa<sup>o</sup> same craves mony 3eres *those*  
 Bigg'<sup>o</sup> in þat Ile with' þair feres<sup>o</sup>. *built companions* 2400  
 Neuer aftir harme þare did þai nane,  
 Nouthir in felde no in wane<sup>o</sup>; *house*  
 Gude ensampill', men to mene<sup>o</sup> *remind*  
 Meke to be, no3t proude na kene<sup>o</sup>. *bold*  
 Na man be ferlyd<sup>o</sup>, bede biddes<sup>o</sup>, *astonished Bede bids* 2405  
 Ensampil of vertu to lere at<sup>o</sup> briddes; *of*  
 For salomon biddes a slaw<sup>o</sup> man ga *slothful*  
 To þe moure<sup>o</sup>, teching to ta<sup>o</sup>; *ant take*  
 Behalde his way, biddes salomon,  
 And lere<sup>o</sup> wisdom þar apon. *learn* 2410

The birds  
do no more  
harm.

Their  
example a  
lesson.  
Prov. vi. 6.

Bede, xxi.;  
Vit. Anon.  
iii. 4.  
The sea  
brings him  
timber.

*In þis chapiter twenty and ane  
 Luke, and 3e sall' se ilkane<sup>o</sup> each one*  
*To cuthbert serued þe grete se,  
 And broght him at his nede a tre<sup>o</sup>. beam*

No3t all' anely<sup>o</sup> fowles of flyght, *alonely, only* 2415  
 Bot bestes of þe se and othir wyght<sup>o</sup>, *creatures*  
 þe aire, þe se, þe elements,  
 All' to cuthbert seruys tentis<sup>o</sup>; *attend*  
 For wha so seruys his creatour,  
 he may be syker<sup>o</sup> in day and houre<sup>o</sup> *sure daily and hourly* 2420  
 þat all' subiecte creature  
 him to serue sall' be his cure<sup>o</sup>.<sup>1</sup> *care*  
 Bot whi<sup>o</sup> lose we oft þair service? *why*  
 Sikerly<sup>o</sup> for synn and vice, *surely*  
 þair service fra vs þai with' drawe, 2425  
 For<sup>o</sup> we do no3t goddis lawe. *because*  
 Cuthbert thought a lital caue<sup>o</sup> <sup>2</sup> *cabin*

[p. 67.]

<sup>1</sup> 'Whoso serves his Creator may be sure that it will be the care of every subject creature constantly to minister to him.'

<sup>2</sup> In this somewhat obscure account, the term 'cave' seems sometimes to be applied to the water-worn hollow or cove in the rock, and sometimes to the little cabin which Cuthbert built over it.

A.D. 676.  
He wants  
a beam in  
order to  
build a  
cabin over  
a hole  
12 feet  
wide.

In his house <sup>1</sup>, to make and haue ;  
þe gronde° of þat kaue bothe° stande *foundation cabin was to*  
In a hole be þe se strande.<sup>2</sup> 2430

In þe roche þat hole was made  
With'° þe se wawes þat þider glade° ; *by flowed*  
þat hole was of lenth twelf fote,  
þe gronde suld on þe kaue to schote.<sup>3</sup>

he prayed his brethir° him to gete *brethren* 2435  
A tre° to lay þare, of þat mett° ; *beam measure*

þai hight° him ane, bot þai forgate. *promised*  
Whil eft sones° þai come him at, *again*  
With' his blissing when þai suld passe,  
he asked þaim whare his tre was. 2440

þai knew þair forgetilnes,  
And þar of asked him forgyfnes ;  
he spak mekely to þaim þat tide,  
And bade þaim to þe morne habyde. 2445

I trow god forgetys me noȝt, 2445  
he wate° my nede, wille, and thoght. *knows*  
Baynly° þai did his biddyng, *readily*

And when þai rase in þe mornyng,  
þai saw þe se had vp slange° *cast up*  
A tre was euen twelf fote lange. 2450

It lay in þe se kaue° *cavity, cove*  
Whare þat cuthbert his house walde haue. *had*  
When þai saw þis, wondir þai hade°,

And for° þai did noȝt as he bade, *because*  
Of þair self þai were aschamed, 2455  
And of forgetyng þair thoghtes þaim° blamed *themselves*

þat elements suld teche þaim how  
þai suld lere° sayntes to bow°. *learn obey*

<sup>1</sup> 'In suo monasterio' (Bede). The word is used in its earlier sense of a hermitage.

<sup>2</sup> There is a chasm in the rocks of Farne, into which the sea has free access, now called St. Cuthbert's Gut, and it is probable that Cuthbert wished to construct over it or over some similar hollow in the rock a little *casula*, as Bede says, 'quotidianis necessitatibus aptam.' (Cf. *Vit. Metr.* xix.) The anonymous life says the wood was 'ad fundamentum alicuius domunculæ,' and finishes by saying 'adhuc vsque hodie nauigantibus, domus super lignum transuersum ædificata apparet.'

<sup>3</sup> This line probably means that the foundation should to-shoot or project over or overhang the cove or cavity as in l 2451. Bede says, 'a parte maris . . . basis subponenda erat.'

The  
brethren  
neglect  
him,

but the  
sea does  
not.

A.D. 676.

[p. 68.]

Bede, xxii.;  
not in *Vit.*  
*Anon.*Many come  
to him for  
ghostly  
teaching.

*In þis chapiter telles saint bede,*  
*Wha so will' þarto take hede,* 2460  
*How þat cuthbert many men*

*Gastely techings gon° þaim ken°,* *did teach*  
*And how þe deuel with' whayntise°* *cunning*  
*Was aboute° þaim to suppryse°.* *busy oppress*

*In england in þe ferrest° syde* *remotest* 2465  
*þe fame of cuthbert lyfe gon° glyde;* *did*  
*Diuers folk þat of him here°,* *heard*

*þai drew to him bathe ferr and nere.*  
*What disees° þai had or pyne°,* *trouble pain*  
*þai hoped of him to gete medecyne°,* *remedy* 2470

*And þair hope was nozt in vayne,*  
*For nane vnconforthed went agayne°.* *back*

*þaas° þat war heeuy and tryst°* *those sad*  
*he couthe° comforth' þaim in crist;* *could*

*he walde þaim tell' of heuens blisse,* 2475  
*And what angryr° in þis werlde is,* *sorrow*  
*And how þe deuel oft tyme disees°* *afflicts*

*þaim þat studys god to pleese;*  
*þaas þat er nozt in charite*  
*In þe fende bandes bonden be.* 2480

*Also he walde oft tymes declare*  
*how freele° is werldly welefare,* *frail*  
*Also þat he þat god loues*

*And to his neghbure nane euell' controues,* *contrives*  
*And<sup>1</sup> his treuth' standes stabill',* 2485  
*him thar° nozt drede þe deuels cabill'°<sup>2</sup>.* *he need bands*

His own  
trials

*Also oft him self he talde*  
*how þe feendis laide on him halde°,* *hold*  
*And ouer° a he° roche putt him doune,* *on high*

*To breke hys nekke þai haue beyn boune°;<sup>3</sup>* *ready* 2490  
*And some tyme casten at him stanes*  
*Forto breke and bryst° his banes,* *burst*

*And send him fandyngs° many ma°,* *trials more*  
*To compell' him fra farne to ga.*  
*Neuer þe less harme he nane had,* 2495

<sup>1</sup> We may perhaps supply 'in.'<sup>2</sup> Cf. l. 2480.<sup>3</sup> This line added in the same hand at bottom of page.

a.d. 676.	Na drede, bot stode in treuth' sad°.	<i>firm</i>	
	Also he spak oft to his brethir,		
	þat of his leuyng° þai suld nozt wondir,	<i>living</i>	
[p. 69.]	Na halde° it haly° all' þof it ware	<i>esteem</i>	<i>holy</i>
	Solitary fra þe sekyll' fare°;	<i>world's business</i>	2500
	Bot leuyng in mynster <sup>1</sup> it is to prays°,	<i>be praised</i>	
	Whare religouse, nyghts and days,		
	Er subiects, <sup>2</sup> and redy in all' thinges		
	To do þair abbots biddynges ;		
	To wake, to pray, to faste, to wirke,		2505
	And of þair trauail þai er nozt yrke°.	<i>tired</i>	
	Slyke° lyfe, he saide, is gude and fyne,	<i>such</i>	
	And mare profite þan now is myne ;		
and ex- periences.	Slyke monkes haue I knawen and sene,		
	þat were þan in saule mare clene,		2510
	And had mare grace of prophecy		
	þan euer hider to had I ;		
Boisil and his pro- phecies.	Amang þe whilk boysil was ane,		
	þe maste wirschipful man in wane°,	<i>monastery</i>	
	When he was an alde man,		2515
	And I zong, he noryscht me þan		
	In Mailros mynster many zere,		
	And þare he talde me wordes clere		
	And prophet before° thinges all'	<i>prophesied beforehand</i>	
	þat sulde eftir to me be fall' ;		2520
	Of whilk zit a thinge sall' be,		
' Nolo epi- scopari.'	Wald god þat neuer I it suld se !		
	þis saide he for° boisil telde	<i>because</i>	
	With' cure° of bischop he suld be melde°,	<i>charge</i>	<i>concerned</i>
	And þat he couet to eschew,		2525
	þar fore to farne he him drew.		

Bede,  
xxiii. ; not  
in *Vit.*  
*Anon.*  
Healing by  
his girdle.

**I**n þis chapiter says saint bede<sup>3</sup>  
how an abbas called *Elfede*,<sup>4</sup>  
Als° a mayden þat with' hir duelt, also  
þai were bath' heelyd thurgh' cuthbert belt. 2530

<sup>1</sup> See l. 2428, n. 'Cœnobitarum vita' (Bede).

<sup>2</sup> Plural adj. used as substantive.

<sup>3</sup> Only in the prose life. He appears to have had the account from Herefrid after the metrical life was written (l. 2539).

<sup>4</sup> Abbess of Whitby, and of royal descent on both sides, being daughter of Oswiu, king of Bernicia, by his wife Eanflæd, daughter of Eadwin, king of Deira.

- A.D. 676. þof all<sup>o</sup> he dwelt farr fra men, *although*  
 ʒit grete god slik grace him len<sup>o</sup>, *granted*  
 In myracles of heelyng to haue fame.  
 þar was an abbas, Elflede hir name,  
 Sho was halden a woman gude, 2535  
 A virgyne and of kynges blode;  
 Passandy<sup>o</sup> sho loued cuthbert, *surpassingly*  
 [p. 70.] And liked to think him in hir hert.  
 A preste of Eland, calde herefride,  
 Teld þis tale to bede oft tyde: 2540  
 how þis abbas so seke was  
 The abbas Ælftæd likely to die.  
 þat sho was likly hethin<sup>o</sup> to pas; *hence*  
 þar couthe na leche<sup>o</sup> hir bale bete<sup>o</sup>, *physician ill amend*  
 Bot goddis grace þat is so swete  
 Abated somewhat of hir bale, 2545  
 Bot sho was noʒt all' hale.  
 þe werkenes<sup>o</sup> of hir sekenes with' in *pains*  
 Began to debate and blyn<sup>o</sup>; *abate and cease*  
 hir body wex<sup>o</sup> som what strang, *grew*  
 Bot sho myght nouthir stande na gang<sup>o</sup> *walk* 2550  
 Bot als<sup>o</sup> a beest on all' foure;  
 She went on all fours,  
 Sho was benomen<sup>1</sup> all' at oure<sup>o</sup>; *as benumbed entirely*  
 Sho had sorow and heuynes  
 For drede of lastyng sekenes.  
 As on a tyme sho lay and thoght 2555  
 What wondirs god for cuthbert wroght,  
 Wald god, sho saide, som what I had'  
 Of cuthbert thinges! þat wald me glad<sup>o</sup>, *gladden*  
 For I wate<sup>o</sup> wele I were sure *know*  
 þat I suld me sone cure. 2560  
 Sone eftir sho had hir entent<sup>o</sup>: *desire*  
 A belt of lyn clathe<sup>o</sup> he hir sent. *linen cloth*  
 Sho was glad of þat presand,  
 And in hir thoght sho vndirstand  
 þat cuthbert hir desire knewe 2565  
 Be inspiracioun: it was trewe.  
 Sho beltid þe belt hir aboute,  
 Sho was sone hale with' in and with' oute:  
 Apon þe morne sho stode vp ryght,  
 but put on Cuthbert's belt,  
 and was whole.  
 With' in thre days all' hale dyght<sup>o</sup>. *wholly restored* 2570

<sup>1</sup> Literally 'deprived.' See *N.E.D.*

A.D. 676.	Sone aftir warde it be fell'			
A nun cured of headache.	þat a virgyne þat with' hir gun duell'°	<i>did dwell</i>		
	had slyke° sekenes in hir hede	<i>such</i>		
	Sho moght noght stere° hir o þe stede°,	<i>stir in the place</i>		
	For to dy scho semed in plyte°.	<i>plight, danger</i>		2575
	þe abbas come hir to vysite,			
[p. 71.]	Sho saw hir deed° semed nere at hande,	<i>death</i>		
	þe belt aboute hir hede scho bande ;			
	Als sone° with' in þe same day	<i>very soon</i>		
	All' hir hedewerk° went away.	<i>headache</i>		2580
	þe belt was lokked in a lyst <sup>1</sup> ,	<i>box</i>		
The belt was locked up, but was by God's or- dinance withdrawn,	þe abbas aftir sho it myst ;			
	It was neuer aftir sene no fonne°	<i>found</i>		
	In na place vndir sonne°.	<i>sun</i>		
	It semyd all' goddis ordenance			2585
	þat þare suld fare° slik° a chaunce,	<i>happen such</i>		
	þa° þat were trew men and sage	<i>those</i>		
	Moght haue opyn knowlage			
	Of þe halynes of þat gude man			
	Be þe myracles þat he wrought þan,			2590
	And þat schrewes° suld na doute haue	<i>evil persons</i>		
	Bot þat <sup>2</sup> moght seke° saue.	<i>sick</i>		
	For had þe belt bene þare still',			
	Seke men walde haue drawen þar till'° ;	<i>thereto</i>		
	And gif a schrew of heele° vnworthy	<i>healing</i>		2595
	On hap had nozt helpid° þar by,	<i>been helped</i>		
	Cuthbert halynes he wald bak byte			
	And of faute of his heele him wyte°.	<i>blame</i>		
to remove occasion from scoffers.	þar fore þe belt was with' drawen,			
	þat cuthbert halynes myght be knawen,			2600
	And to remow occasioun			
	Fra shrewes of wrange suspicioun.			

A.D. 684.<sup>3</sup>  
Bede, xxiv.;  
*Vit. Anon.*  
iii. 6.  
Cuthbert  
foretells  
the death  
of Ecgrith.

**P**is chapiter twenti and foure,  
Wha so will', rede it oure° ; *over*  
Cuthbert telled a meruaile thing 2605  
To *Elfede*, of *Egfride* þe kyng,

<sup>1</sup> Apparently a miscopying of 'kyst.'

<sup>2</sup> Supply 'it' (the girdle) or 'he' (Cuthbert).

<sup>3</sup> See line 2747. Ecgrith's death took place May 20, 685, and this gives the date of Cuthbert's prediction.

A.D. 684.	<i>how lang tyme here lyf° suld he, And how him self<sup>1</sup> suld be.</i>	<i>live</i>	
	Elfred, þat honorabil abbas, To whaim cuthbert sa special° was, Sho sent to him and him prays, On goddis name þat be any ways, þat he walde come to hir ; Sho had grete nedes at° him spir°.	<i>so intimate</i>	2610
[p. 72.] Coquet Isle.	he toke a shipp, and brethir samen° Vn to koket lle þai came <sup>2</sup> , Of monkes þar was an abbay, To mete° þai were sett° þat day.	<i>to question together</i>	2615
	Fra° þat cuthbert come þider, þar þai spake lang to gyder ; What sho walde, of him sho leryd°.	<i>meet appointed after</i>	2620
Ælflæd questions Cuthbert. Brev. Exon. 7.	When many thinges sho had speryd°, Sho knelyd sodanly to þe grounde, And adiured in þat stounde°, Be° his name <sup>3</sup> is maste of myght, And be all' his aungels bryght, þat some takyn he will' hire geue, how lang kyng Egfride suld leue.	<i>learned asked</i>	
	he was hir brothir, þarfore sho walde þat he þe kyngdome lange suld halde°.	<i>time</i>	2625
	Sho saide to cuthbert, wele wate° I, þou hase þe spirit of prophecy. Gif þou will', þou may me wysse° how lang þe kyngdome sall' be hyss.	<i>by</i>	2630
	Cuthbert gretely was astonyd Of hir coniuracioun þat tyde ; Neuer þe les he walde noȝt Tell' hir openly þat sho soght, Bot to hir askyng he ansuerd þus :	<i>hold know</i>	2635
His answer.	To me it es meruaylous, And þou a woman of hy witt, And well lernyde in haly wrytt, <sup>4</sup> þat þou will' calle lang lyf of man,	<i>inform</i>	2640

<sup>1</sup> Supply 'bischope.' Cf. Carlisle inscription, p. 47, n. 1.

<sup>2</sup> Read 'camen' for the rime.

<sup>3</sup> Supply 'who.'

<sup>4</sup> This line is added *secunda manu*.





A.D. 684.	Sho prayed him þat he walde hir tell' In what place þat man he duell'. Cuthbert sayes, þou sees þis se, þat many Iles þar in be ; þat may happ on ane of þaim		2685
	And <sup>1</sup> ayre <sup>o</sup> sall' come þe rewme <sup>o</sup> to clayme. <i>heir realm</i>		
	þan þe abbas vndirstode		
Aldfrith.	þat of alfride mened <sup>o</sup> his mode <sup>o</sup> , þe whilk was hir fader sonn, And in scotlande <sup>2</sup> at scele <sup>3</sup> fonn <sup>o</sup> .	<i>thought mind</i> <i>found, maintained</i>	2690
	Forthir mare þis abbas wist		
[p. 74.]	þat it was kyng Egfride list <sup>o</sup> ,	<i>desire, pleasure</i>	
Female curiosity as to Cuthbert himself.	Cuthbert a bischope to make, Cure of saule on him to take. þe abbas couet o wyse all' <sup>o</sup> To witt gif it suld befall'. As a woman war <sup>o</sup> vnwyse <sup>4</sup> , þus sho spird <sup>o</sup> him hir deuyse <sup>5</sup> . Sir, sho saide, I haue meruaile Slyke <sup>o</sup> varyance mennys herts assayle ; Some loues synnes, ay whare and whare <sup>o</sup> , Some loues ryches, and beggars are, And þou refuse all' werldes ioy And haldes <sup>o</sup> þat warldely men foy <sup>o</sup> . <sup>6</sup> To bischop state þou moight atteyn, To sitt in honour in kirk and seyn <sup>o</sup> , Bot it semes þou ert mare fayn <sup>o</sup> To leue in cloyster or solayn <sup>o</sup> . I am vnworthy, says cuthbert, Slike hy <sup>o</sup> degre to come toward ; Neuer þe les goddis ordenaunce For to eschew I haue na chaunce, And gif god put me to þat charge,	<i>in every wise</i> <i>(who) was</i> <i>asked</i> <i>such</i> <i>everywhere</i> <i>habitations? befit?</i> <i>synod</i> <i>pleased</i> <i>solitary</i> <i>such high</i>	2695 2700 2705 2710

<sup>1</sup> Read 'an.'

<sup>2</sup> In Hy or Iona (*Vit. Anon.*) Aldfrith appears to have been an illegitimate son of Oswiu. See *Eccl. Hist.* iv. 26.

<sup>3</sup> Read 'scole.'

<sup>4</sup> Ignorant, specially with respect to her brother's intentions (cf. ll. 2691-3). But perhaps we should read 'war and wyse;' 'vnwyse' may have been wrongly taken down from dictation or memory.

<sup>5</sup> That which she had devised as a subject for inquiry.

<sup>6</sup> There are several possible meanings of this line. Dr. Murray says of it: 'I cannot satisfactorily explain; it is quite ambiguous.'

A.D. 684.  
He thinks  
he may  
have to be  
a bishop,  
but hopes  
to retire in  
two years.

I hope sone to be fre at large.  
I trow sone aftir twa 3ere space, 2715  
I sall' ryst<sup>o</sup> in ankir<sup>o</sup> place. *rest anchoret's*  
Of<sup>o</sup> goddis behalue I þe defend<sup>o</sup> *on forbid*  
Þis speche þou nozt speke no spend<sup>o</sup>, *make use of*  
Nouthir in towne no in stede<sup>o</sup>, *any place*  
Or<sup>o</sup> þe time þat I be deede. *ere* 2720  
Fra he had teld hir þat sho wald spir<sup>o</sup>, *ask*  
he went agayn to his mynstir<sup>o</sup><sup>1</sup>; *hermitage*  
his solayn<sup>o</sup> lif he had begonn *solitary*  
he vsed forth' als he was wonn<sup>o</sup>. *wont*  
It fell' sone aftir þat tide, 2725

In presence of gud kyng Egfride,  
A gedryng of a seyn<sup>o</sup> was made, *synod*  
Arsbischoþ theodir þe reulyng hade.  
þe diocise of haly eland  
Was þan voyde, I vndirstande. 2730

þai chese<sup>o</sup> cuthbert be an<sup>o</sup> assent; *chose by one*  
Legates<sup>o</sup> with' letters aftir him went. *messengers*  
he walde nozt wende<sup>o</sup> oute of þe kaue<sup>o</sup>, *go cell*  
For na prayer þat he myght haue,  
Whils<sup>o</sup> kyng Egfride come him to, *until* 2735  
With' trumwyne bischoþ and many mo.  
þai kneled all' downe and him beseke<sup>o</sup>, *beseech*  
With' wepyng and with' prayer meke;  
Thurgh' þair instance, at þe last,  
With' þaim to þe seyn<sup>o</sup> he past. *synod* 2740

þe office of bischope, as I haue teld',  
To take on him he was compeld'.  
he was nozt þat tyme sakyrd sone<sup>o</sup>, *consecrated immediately*  
Bot bade whil<sup>o</sup> wynter was all' done.<sup>2</sup> *till*  
Als<sup>o</sup>, þat his prophecy suld be all' trewe, *also* 2745  
þe peghts<sup>o</sup> blude<sup>3</sup> kyng Egfryde slew.  
þe next 3ere aftir þat,

<sup>1</sup> 'Monasterium' (Bede). Cf. I. 2428, n.

<sup>2</sup> He was consecrated at Easter, A.D. 684, at York, by seven bishops, among whom was the primate Theodore, in the presence of King Egfrith. (*Eccl. Hist.* iv. 28.)

<sup>3</sup> 'Consecrate byþshop yai made hȳ her  
off lyndisfarnē both far and ner.'

Carlisle; see p. 31, n.

<sup>3</sup> The Piets' race; otherwise, read 'blade' instead of 'blude.' Bede says, 'Pictorum gladio trucidatur.'

[p. 75.]  
A synod  
under Abp.  
Theodore.  
*Brev.*  
*Sar.* 5;  
*Ebor.* 8;  
*Exon.* 7;  
*Rom.* 5;  
*Ebor. R.*

Cuthbert  
compelled  
to be  
bishop.

A.D. 685.  
Egfrith  
slain in  
battle;

A.D. 684.  
Aldfrith  
succeeds  
him.  
*Brev.*  
*Exon.* 7.

Alfride his brothir þe rewme he gat,  
þe whilk before had many 3ere  
Duelt in scotland forto lere<sup>o</sup>.<sup>1</sup>

*learn* 2750

Bede,  
xxv.; *Vit.*  
*Anon.* iv.  
7; not in  
*Vit. Metr.*  
Cuthbert  
cures an  
earl's ser-  
vant with  
holy water,

**I**n þis chapiter it is closen<sup>o</sup>,  
þat fra<sup>o</sup> þai had him bischop chosen, after  
An Erllys seruand he heelyd with' thank,  
Purgh' his haly water þat he drunk.

*Ca<sup>m</sup>. xxv.* included

Fra cuthbert was a bischope lyte<sup>o</sup>  
To his Eland he went tyte<sup>o</sup>,  
And þar a while, in priuate<sup>o</sup>,  
his god deuoutly serued he,

*elected* 2755  
*quickly*  
*privacy*

on his  
way from a  
conference  
with Eata  
at Melrose.

Whils<sup>o</sup> bischop Eata for him sende,  
At Mailrose þair speche to spende<sup>o</sup>.  
When he had spoken with' þat gude man,

*until*  
*employ* 2760

And hame agayne was commyng þan,  
þare mett him in his commyng  
A worthy Erle<sup>2</sup> of Egfride kyng,  
And prayde þat he walde of grace  
Come se his toune and his place.<sup>3</sup>

The earl  
invites him  
to his  
place,

To his prayer he was prest<sup>o</sup>,  
þe men3e gladed<sup>o</sup> of þat gest.  
he saide, our haly fader,

*ready*  
*household was glad*

[p. 76.]

We thank our god þat 3e come hider.  
I trow fully þat help we gett  
Of all' disees<sup>o</sup> we er in sett.

*trouble* 2770

We haue a seruand has lang bene seke,  
he hase na help his heel to cleke<sup>o</sup>.  
he es so nere þe deed<sup>o</sup> poynt,  
It is tyme him to anoynt.  
his a<sup>o</sup> syde is half deth<sup>o</sup>,  
he dose bot drawes<sup>o</sup> a litil breth.

*health to obtain*  
*death* 2775  
*one dead*  
*draw*

telling him  
of the  
servant  
long time  
sick.

Cuthbert sone watir blyssyd,  
And to þe seke man it bere<sup>o</sup> he bid.

*bear* 2780

He blesses  
water, and  
sends it by  
Balldhelm.

Ane of the Erllys seruands  
Toke þe haly water of<sup>o</sup> his handes.  
haldenius<sup>4</sup> was þat mannes name,

*from*

<sup>1</sup> Cf. l. 2690.

<sup>2</sup> Named Sibba. (*Vit. Anon.*)

<sup>3</sup> By the river called Opide. (*Ib.*)

<sup>4</sup> So in MS.; should be Balldhelmus.

A.D. 684.	<p>pat aftir told saint bede þe same,          When he was preste° in haly eland,          A vertuose man and wele leuand°.</p>	<p><i>priest</i>  <i>living</i></p>	2785
The sick man drinks it,	<p>With þis haly water he yode°          To þe seke man for his gode°.          In his mouthe he zettid° thryse,          þe seke man to slepe lyse°;          he had lang waked° beforen,</p>	<p><i>went</i>  <i>good</i>  <i>poured</i></p>	2790
and is cured.	<p>Fra þe euen he slepe to þe morne,          þan his lorde loked how he fure°,          he was all' hale to walke on flure.</p>	<p><i>been awake</i>  <i>fared</i></p>	
Bede, xxvi.; Vit. Anon. iv. 1, 2. Cuthbert's life as bishop. Brev. Rom. 5.	<p><b>I</b>n þis chapiter sex and twenty,          It is telled openly,          When he was bischope how he leued,          And how in gude werkys he cheued°.</p>	<p><i>prospered</i></p>	2795
	<p>Fra he was bischope ordaynd,          With' all' his myght he him maynd°          þe apostils lyf forto su°,          Ay to encrees in vertu.          For his pepill' oft he prayed,          Oft goddis wordes to þaim he sayed.</p>	<p><i>endeavoured</i>  <i>pursue</i></p>	2800
Eccl. Hist. iv. 28.	<p>As he prechid he did in dede,          þar of hase° prechours maste° nede.          þe pure þat° riche men opprest          Fra þaim he reft° to leue in rest.          þaim þat war stryst° and oght ferde°,          he comforde þaim, and witt lerde°.</p>	<p><i>have greatest</i>  <i>poor whom</i>  <i>snatched</i>  <i>sad afraid</i>  <i>knowledge taught</i></p>	2805
[p. 77.]	<p>þas þat war in syn glade°,          Of payne° þarfor he made þaim rade°.          In deuout abstinence his dyete          he kepid bathe in drynk and mete.          Amang þe cominyng° of pepil ryfe°,          he leued ay in monkes lyfe.</p>	<p><i>glad</i>  <i>penalty afraid</i></p>	2810
	<p>þa þat were hungry he fedde,          þa þat had nede of clathes he cledde,          And all' othir thinges he zemed°          þat to a bischope degre semed°.          his gude vertus inwarde</p>	<p><i>cared for</i>  <i>were seemly</i></p>	2820

- A.D. 684. <sup>5</sup>  
 Myracles schewed outwarde ;  
 Saint bede makes mynde<sup>o</sup> of some, *remembrance*  
 þat next here aftir sone sal come.
- A.D. 685.  
 Bede,  
 xxvii.; *Vit.*  
*Anon.* iv. 8.  
 Vision of  
 Egfrith's  
 death in  
 battle.  
*I*n þis chapiter twenty and seuend 2825  
 Of saint cuthbert it is neuend<sup>o</sup> *related*  
 how absent he saw in doying  
 þat he had saide of Egfride kyng.
- Kyng Egfride ordaynd an hoste<sup>1</sup>  
 Agayn<sup>o</sup> þe peghtis to fyght with' boste<sup>o</sup>; *against* *boast* 2830  
 þair landes cruelly he waste,  
 he spared nouthir leste na maste<sup>o</sup>. *greatest*  
 Cuthbert wist þe time come nere  
 Of whilk he prophet<sup>o</sup>, eftir a 3ere *prophesied*  
 þat þe forsaide Egfride 2835  
 Suld be deed and no3t here abyde ;  
 Vnto karlele he wente  
 To þe whene,<sup>2</sup> þat lady gent<sup>o</sup>, *noble*  
 Forto haue his speche with' hir.  
 þare sho abade in þe mynstir 2840  
 To here þe chaunce of þe batell';  
 hir awen Sister þare duell'.<sup>3</sup>  
 On a day þe citezenes<sup>4</sup>  
 Led cuthbert fra his ynes<sup>o</sup>, *lodgings*  
 To se þe walles of þe toune; 2845  
 A well' to schew him þai were boune<sup>o</sup>, *ready*  
 þat was of werkes curyouse,  
 þai saide þe romanys made it þus.<sup>5</sup>
- Cuthbert visits the queen at Carlisle.
- The citizens show him the walls and a Roman well.

<sup>1</sup> Cuthbert and other friends had strongly advised Egfrith not to undertake this war. (*Ecc. Hist.* iv. 26.)

<sup>2</sup> Eormenburga, Egfrith's second wife; his first was St. Etheldreda. Eadmer gives Eormenburga a very indifferent character; he says that she was a persecutor of all good men, that she tore from his neck the reliquary of the man of God (St. Wilfrid), and sent him to prison. (*Vita Wilfridi*, sect. 38.) See below concerning her, l. 2973. From her hostility to Wilfrid and intimacy with Cuthbert we may suppose that she espoused the national cause in church matters, and was opposed to the Roman party.

<sup>3</sup> Apparently as abbess; see Bede.

<sup>4</sup> The *Vit. Anon.* says they were conducted by 'Paga' (should be *Waga*), 'civitatis præpositus.'

<sup>5</sup> Carlisle, anciently Caerlluel, the Roman Luguballia, like other cities with a similar history, has extensive Roman remains lying beneath it. Excavations of any depth almost always disclose masonry, monuments,

A.D. 685.  
He is  
suddenly  
troubled,  
[p. 78.]

Cuthbert sodanly still' stode,		
Turbyld in spirit he chaunged his mode <sup>o</sup> ,	<i>mood</i>	2850
On his staff he lenyd a stounde <sup>o</sup>	<i>while</i>	
And loked tristily <sup>o</sup> to þe grounde.	<i>sadly</i>	
he stode agayne vp ryght,		
And loked to heuen on hight <sup>o</sup> ,	<i>on high</i>	
And þan he sighed heuylly, <sup>1</sup>		2855
And spak nozt loude bot lawly.		
On happ, he saies, now þis houre,		
þe batel is in scomfytour. <sup>2</sup>	<i>discomfiture</i>	
A preste stode be him and toke tent <sup>o</sup> ,	<i>heed</i>	
And vndirstode whare of he ment.		2860
he asked whare by þat he wist ;		
þe bischop him ansuerd nozt list <sup>o</sup> , <sup>3</sup>	<i>pleased</i>	
Bot to þe citezens he spak.		
Behalde, he saied, and tent <sup>o</sup> take,	<i>heed</i>	
how sodanly is chaunged þe ayre		2865
þat before was clene and fayre ;		
þare is nane dedely <sup>o</sup> , euen or od,	<i>mortal</i>	
þat suffice to serche þe domes <sup>o</sup> of god.	<i>judgments</i>	
he wendis <sup>o</sup> in haste to þe whene,	<i>goes</i>	
And priually to hir he mene <sup>o</sup> ;	<i>speaks</i>	2870
he saies, madame, on mononday		
To þe kyng tyte <sup>o</sup> wende 3our way.	<i>quick</i>	
To morne <sup>o</sup> haly sonday is ;	<i>to-morrow</i>	
It is nozt leffull' þan Iwis <sup>o</sup>	<i>certainly</i>	
Nour whare <sup>o</sup> aboute to ryde na trot,	<i>no where</i>	2875
In wayne na in charyot.		
On mononday heyn <sup>o</sup> 3e wende <sup>4</sup> I rede <sup>o</sup> ,	<i>hence advise</i>	
On happe <sup>o</sup> þe kyng be nozt dede.	<i>perchance</i>	

hastens to  
the queen,  
and tells  
her to go to  
the king,

but not to  
travel on  
Sunday.

pottery, or coins, of the Roman period. Whether any portions of the city walls which Cuthbert saw are yet to be seen in the present walls is uncertain, and though the well probably remains it cannot be identified. The great Roman wall was within sight, at a distance of less than a mile.

<sup>1</sup> 'Suspirans ait, O, ô, ô.'—*Vit. Anon.*

<sup>2</sup> Adamnan relates a very similar story of St. Columba, *Life*, bk. i. ch. 7, and another not unlike in ch. 23.

<sup>3</sup> 'He asked whereby he knew that ; the bishop did not care to answer him.' We ought probably to read 'ansuere.'

<sup>4</sup> To the 'regia civitas' (Bede). Stevenson thinks Bamborough is meant, and refers to *Ecl. Hist.* iii. 6, 12, and 16, which passages seem decisive, and in all three the place is called 'Bebban burh' in Alfred's translation. Had there been any other 'regia civitas,' it would have required to be named in the Latin version.

A.D. 685.	I wende nozt with' 3ow, be nozt ill' payde°; <i>pleased</i>		
	To halow a kirke I am prayde,		2880
	And when myne office I haue done		
	I sall' 3ow folow eftir sone.		
Cuthbert hallows a church and exhorts the people.	On þe sonday cuthbert pas		
	To þe mynster whare þe kirke was,		
	And þare goddis worde he prechid,		2885
	þai wer all' fayne° þat he techyd. <i>glad</i>		
	he prayde þaim, as þe apostel bad,		
1 Cor. xvi. 13. [p. 79.]	Wakis° and in faythe standes sad°; <i>watch-ye stand firm</i>		
	Dose manly, and gladdis, all' and some, <sup>1</sup>		
	þat na fandyng° 3ow ouer come; <i>temptation</i>		2890
	Thinkes° on goddis biddyng, <i>think-ye</i>		
Mark xiv. 38.	Wakes and bes° in prayng, <i>be-ye</i>		
	þat to <sup>2</sup> fandyng 3e entir in,		
	þat may bring 3ow in dedely syn.		
	þai trowed þat he walde þaim insens° <i>inform</i>		2895
	Of commyng of som pestilence,		
	For ane had bene before a stert°, <sup>3</sup> <i>short time</i>		
	þat made many to brist° in hert. <i>burst</i>		
He tells them of a conversa- tion with the brethren when he lived as a recluse.	Cuthbert begynnues to speke agayne,		
	And says, when I leued solayne°, <i>solitary</i>		2900
	On þe 3ole° day solempnite <i>Christmas</i>		
	Some of my brethir come to me,		
	And prayde faire þat I walde		
	With' þaim þat day in gladnes halde°, <i>keep</i>		
	In crist to be mery and glad. <i>prayed</i>		2905
	I did þair askyng, as þai bad°.		
	As at oure mete we were sittand,		
	I prayde my brethir on ayther hand,		
	þat þai suld wake° and be wele warr° <i>watch cautious</i>		
	In to na fandyng° to fall' farr. <i>temptation</i>		2910
They wish- ed to spend a merry Christmas,	þai saide, be we in gladnes,		
	It is 3ole day and cristenmes.		
	I saide, brethir, lat vs so do;		
made mirth, and told tales.	To myrthe and gamen° gif we vs to. <i>sport</i>		
	We made myrthe, and tales teld.		2915

<sup>1</sup> 'Quit ye like men, and gladden yourselves, one and all.'

<sup>2</sup> So in MS., but insert 'na' as in l. 2890.

<sup>3</sup> For pestilences in the years 681, 682, and 683, see *Eccl. Hist.* iv. 14, and the *Annales Cambrie* and *Annals of Ulster, sub annis*.

A.D. 685.	þan eft sonos <sup>o</sup> to þaim I speld <sup>o</sup> , And bad þaim bisily pray and wake <sup>o</sup> , þat na temptacion in þaim take. <sup>1</sup> þai saide, fadir, 3e teche vs ryght, Bot sone aftir þis seuen nyght <sup>o</sup> , Dayes of fastyng comes ynewe <sup>o</sup> , To pray and wake and synnes to rewe <sup>o</sup> ;	<i>again spoke</i> <i>watch</i> <i>se'nnight, week</i> <i>enough</i> <i>grieve for</i>	
Luke ii. 10.	þe aungels to þe hirdes <sup>o</sup> kythe <sup>o</sup> þaim and all' men to be blythe, For he þis ilk <sup>o</sup> day was borne þat sall' saue vs þat were lorne <sup>o</sup> ; þarfore Joy we in þat lorde.	<i>shepherds</i> <i>same</i> <i>lost</i>	<i>make known</i>  2925
[p. 80.]	I saide, brethir, I acorde. To ete and glade vs we were bayne <sup>o</sup> ; 3it þe thrid tyme I spak agayne, þe same lessoun I þaim lered <sup>o</sup> . þaim thoght, in vayne þai wer no3t stered; <sup>2</sup> To my biddyns þai enclyned; þai prayde and had god in þair mynde. þis wordes when me speke list, <sup>3</sup> Nouthir my brethir ne I wist þat þare was to vs boune <sup>o</sup> A chaunce of new temptacioune. Bot my thoght to me moued <sup>o</sup> þat vs nede pray behoued, <sup>4</sup> And wake warly <sup>o</sup> and no3t slepe, Fra temptacioun vs to kepe. On þe morne, to haly eland' My brethir went, and þare þai fande <sup>o</sup> A monke of þair awen stede <sup>o</sup> In þe pestilence ly dede. þat pestilence nere a 3ere last, <sup>5</sup> All' þe couent þar in past <sup>o</sup> . þar fore, gude men, I say to 3ow, To wake and pray, I rede now,	<i>readly</i> <i>taught</i> <i>ready</i> <i>suggested</i> <i>watch warily</i> <i>found</i> <i>place</i> <i>went through it</i>	2930  2935  2940  2945  2950
He once had a pre- sentiment,			
and a monk died in the plague.			
He now exhorts to watching and prayer.			

<sup>1</sup> Take them in, *i.e.* that they enter not into temptation.

<sup>2</sup> They were not stirred up in vain, *i.e.* without reason.

<sup>3</sup> When it pleased me to speak.

<sup>4</sup> *I.e.* 'that it behoved us of necessity to pray.'

<sup>5</sup> Of this pestilence, which must have occurred between 676 and 685, there is no distinct trace in the historians. [S.]



A.D. 685.	To god þat 3e redy fune°,	[be] found ready	
	In any angir° gif 3e be bune°.	tribulation bound	
	When cuthbert þir° wordes had spokyn,	these	
They thought he referred to a return of plague; but tidings came that the king was slain when Cuthbert was so disturbed as he stood by the well.	þai trowed° thurgh' pestilence to be brokyn.	expected	
	With' in a day aftirward		2955
	þar come an° with' tithinges harde°,	one disastrous	
	he was fled fra þe batell';		
	he talde þe pepil how it befell'		
	þat þair kyng was slayne in felde, <sup>1</sup>		
	And many of his, with' spere and schelde.		2960
	þe same day and þe houre		
	Fell' þe kyng in strange stour° <sup>2</sup> ,	severe conflict	
	When cuthbert stode þe well' by,		
	And changed his chere° sa sodanly.	mien	
A.D. 686. Bede, xxviii.; Vit. Anon. iv. 9; [p. 81.] Hist. Eccl. iv. 29. Where? Cuthbert foretells his death to Hereberht, and in death they are not divided. Brev. Ebor. Ant. and R.; Exon. 8. Hereberht, the hermit of Derwentwater,	<b>I</b> n þis chapiter twenty and aught,		2965
	how cuthbert prophet°, þis is taught,	prophesied	
	In dede <sup>3</sup> when he was in whart°,	health	
	To þe ankir° herebert;	anchoret	
	To god samen° þai made þair manes°,	together moans	
	þat þai myght dy bathe at anes°.	once	2970
	Aftir warde a litil dele°,	portion (of time)	
	Cuthbert was prayde° to karlele,	invited	
	Prestes to ordayne, and þe whene <sup>4</sup>		
	To blisse°, and gif an habite clene,	bless	
	Men calles þe mantell' and þe ryng,		2975
	þe takyn° of clene and chaste leuyng.	token	
	þare was a preste, herebert <sup>5</sup> his name,		
	A wirschipful man of grete fame,		
	To cuthbert speciale and frende;		

<sup>1</sup> On Saturday, May 20, 685. See lines 2849-73 and 2963.

<sup>2</sup> Cf. 'batayles stronge,' Rob. Glouc. 7328 (Rolls ed.), 'bataille strong,' Rob. of Brunne, *Chron.* 8241 (Rolls ed.)

<sup>3</sup> In or about (his own) death: 'obitum suum' (Bede).

<sup>4</sup> The widowed Eormenburga (*supra*, l. 2838 n.) Bede says, 'ipsam Reginam dato habitu sanetæ conversationis benedicere deberet,' referring to the monastic life. She appears to have become not only a nun but an abbess, for her name occurs in the Durham *Liber Vitæ* among the queens and abbesses, p. 3. Our translator is thinking of the mediæval mantle and ring of vowed widowhood, on which see *Archæologia*, xl. 307; *Test. Ebor.* iii. 312, 340.

<sup>5</sup> See 'Herbert' in *Dict. Chr. Biogr.* Remains of his cell are still visible on 'St. Herbert's isle,' a tiny islet in the centre of Derwent Water.

A.D. 686.	In an Ile he duelt and lende°, his hermytage was a boune° þe bank, Whar þan° was a grete staunk°; Of derwent watir þare is þe hede. þis haly man duelt in þat stede°. he come anes° in þe zere To cuthbert, halynes forto lere°.	<i>lived and dwelt</i> <i>above</i> <i>then lake</i>	2980     2985
seeks Cuthbert at Carlisle,	When it was tald him þat Cuthbert karlele þan was at, he hyed° and come to him in haste, To speke of þe halygaste.	<i>hasted</i>	2990
	Fra° þai had spoken to gyder lang Of heuenly wisdom þaim amang, Cuthbert says, herebert brothir, Vmby think° þe of me to spir° What thing þat þe lykes now; e For I þe tell', fra° I and þou Be anes partyd° fra þis place, We se° nouthir othir face	<i>after</i>   <i>bethink ask</i>	2995
	Whils we er here leuand°; þin endyng day is nere comand°. Fra þat herbert þis wordes harde his hert was sare, his mode° was marde°.	<i>after</i> <i>departed</i> <i>shall see</i> <i>living</i> <i>coming</i>	3000
and begs him to pray that they may go to heaven's bliss together. [p. 82.]	Doune to cuthbert fete he fell', With' sorow and teres he gan° to tell'°; Of goddis behalue° <sup>1</sup> he him besoght þat he him forsake noȝt,	<i>mind crushed</i>  <i>began speak</i> <i>behalf</i>	3005
	Bot pray god for his pite° þat þai myght dye samen°, and be In blisse of heuen and come þider, For þai were goddis men to gyder.	<i>pity</i> <i>together</i>	3010
	þou wate°, he sais, þat I haue leued As þou me bad, and gif I greued My god, as many ma° hase done, At þi bidding I mend it sone.	<i>knowest</i>   <i>more</i>	
	þe bischop for° herebert desire Prayde, and god him sone inspire, þat þe thing þat þai as° Of goddis grace graunted was;	<i>because of</i>   <i>asked</i>	3015

<sup>1</sup> 'For God's sake.'

A.D. 686.	Ryse vp, brothir myne, he says, Be glad and blithe of° all' ways, God hase graunt vs, at our wille, þe thing þat we prayde for him tille°.	<i>in</i>	3020
and they departed at the same time.	As cuthbert prophet° it fell' in dede° : <sup>1</sup> Fra heyn° þair saules to gyder 3ede° ; Aungels to heuen bliss þaim bare, Whare neuer sal be sorow no care°.	<i>unto him</i> <i>prophesied</i> <i>indeed</i> <i>hence</i> <i>went</i>	3025
	Bot herebert, before he dyed, In lang seknes his dede alyed° ; þat was ordaynd of goddis gudnes, On hap for° his desert° was les, <sup>3</sup> þarfore, on hap, god walde þat lange seknes herbert suld halde, Of gude meryte to make þaim euen, Euer to be in bliss of heuen.	<i>death allayed</i> <sup>2</sup>  <i>because</i> <i>merit</i>	3030

Bede, xxix.; <i>Vit.</i> <i>Anon.</i> iv. 3. Earl Heunna's wife cured. <i>Brev.</i> <i>Ebor.</i> 6, and R. Holy water.	<b>P</b> <i>is chapiter twenty and nyn,</i> <i>It is teld of medecyn,</i> <i>how an Erllys wyfe he made hale,</i> <i>þat was bunden° in bitter bale,</i> <i>With' haly water his preste</i> <sup>4</sup> <i>Bad strenkill° on þe womans breste.</i>	   <i>bound</i>  <i>he bade sprinkle</i>	3035     3040
Confirma- tion.	It fell' anes, in a terme he went childre to conferme, he come <sup>5</sup> an Erlis toune, <sup>6</sup> his wyfe lay seke, to dy boune°.	   <i>ready</i>	    3045
[p. 83.]	þe Erle of his comyng wist°, he mett him, and god thanked and blist þat he sent him slike° a gest ; him to herbery° he was prest°.	   <i>knew</i>  <i>such</i>  <i>lodge</i> <i>ready</i>	      3050
Custom of guests washing.	When he was weschin fote and hande, As þat time custome was in lande, he satt doune opon þe dese° ; þe Erle teld him, with' outen lese° <sup>7</sup> ,	   <i>dais</i>  <i>leasing</i>	     3050

<sup>1</sup> Perhaps 'in death'; see l. 2967 n.

<sup>2</sup> *I.e.* qualified, toned down.

<sup>3</sup> *I.e.* than Cuthbert's; see Bede.

<sup>4</sup> 'Beta nomine' (*Vit. Anon.*).

<sup>5</sup> Supply 'to.'

<sup>6</sup> The name of the 'earl' was Heunna, he was a *comes* of King Aldfrith, and he dwelt in the region called Henitis. (*Vit. Anon.*)

<sup>7</sup> Cf. lines 2324, 4610, 4962.

A.D. 686.	Of þe sekenes of his wyfe, how sho had nere lost hir lyfe. he prayde him he walde halow water, And strenkill'° it opon hir.	<i>sprinkle</i>	3055
	I trow sho sall' couer° sone, Or dy and ga to bliss abouen.	<i>recover</i>	
Hallowing the water.	þe bischope halowed watir in hy°, <sup>1</sup> he bad his preste <sup>2</sup> stode him by Take it and opon hir cast. Sho was nere at hir lyfe last. þe preste did as he him bede°, haly watir on hir he schede°, Into hir mouth' he hellid° a sope°, Forto heele hir was his hope.	<i>haste</i>	3060
	þe woman wist neuer what þai did ; here° þe meruaile þat betid.	<i>poured sup</i>	3065
The water touched her, and she at once recovered.	þe water touchid hir, sho als tite° Was hale and in gude plite. Sho blised god with' gude entent°, þat slike gestis° til hir had sent, Be whilk sho was so sone heled, hir wittes, hir strenth', forto welde°.	<i>hear</i> <i>at once</i>	3070
	With outen tarying sho rase vp, And serued þe bischop of his cupp.	<i>will</i> <i>guests</i>	
	þus did saint petir wyfe moder, When criste had helyd hir of þe feuer, Sho rase vp and serued him, hale bathe in lyth'° and lym.	<i>use</i>	3075
Matt. viii. 14, 15,		<i>joint</i>	3080
Bede, xxx.; Vit. Anon. iv. 4. Nun cured of head- ache by anointing. Brev. [p. 84.] Ebor. 6, and R.	<b>I</b> n þis chapiter thrise ten, Loke wele and 3e may ken° howe a seke woman he enoynt With' oyle, and made hir in gude poynt° <sup>3</sup> . in good condition A preste was called Edelwald'⁴, Cuthbert seruand°, to bede talde° ;	<i>know</i> <i>minister told it</i>	3085

<sup>1</sup> Here, as above, l. 2779, Cuthbert blesses the water for the occasion, and it is given to the sick person to drink, as well as sprinkled.

<sup>2</sup> Supply 'that.'

<sup>3</sup> Fr. *en bon point*. Cf. Chaucer, *Prolog.* 200:

'He was a lord ful fat and in good point.'

<sup>4</sup> Ædilwald; he became bishop of Lindisfarne in 724. See *Eccl. Hist.* v. 12; *Acta SS.* Feb. ii. 604. [S.]

A.D. 686.	he was a man of grete lose°,	<i>fame</i>	
	Aftir abbot of Mailrose.		
	he talde how cuthbert to preche gun wende°,	<i>did go</i>	
	And in a certayne strete <sup>1</sup> he lende°,	<i>stayed</i>	3090
	Whare mony nonnes duelt to gyder.		
	he gaf þaim leue to come þider ;		
	Fra þaire awen place þai were fledd,		
	Of enmys <sup>2</sup> were þai sare a dredd°.	<i>in dread</i>	
	Ane was Edelwald sybb°,	<i>kinswoman</i>	3095
	Sho was bathe seke in bane° and rybb,	<i>bone</i>	
	Thurgh' all' a 3ere in hede and syde.		
No medi- cus could help.	þare was na leche° couthe helpe þat tide.	<i>physician</i>	
	þa° þat come with' cuthbert þare	<i>those</i>	
	Talde him of þat woman fare° ;	<i>condition</i>	3100
	þai prayde him of som medecyne.		
	Cuthbert had pite° of hir pyne°,	<i>pity pain</i>	
	he hir enoynt with' oyle blest.		
	Fra þat houre hir sorow lest°,	<i>lessened</i>	
	Sho was broght oute of hir bale,		3105
	And with' in a while all' hale.		

Bede,  
xxxi.; not  
in *Vit.*  
*Anon.*  
Hildmer  
cured by  
hallowed  
bread.  
*Brev.*  
*Ebor.* R.

<b>I</b>	<i>t is tald in þis steed°</i>	<i>Ca<sup>m</sup> xxxj.</i>	<i>place</i>
	<i>how he heelid an° thurgh' haly breed.</i>	<i>one</i>	
	þare was a man þat hight° hyldemere,	<i>was called</i>	
	To kyng Egfride he was dere.		3110
	In þe chapter fyftende,		
	It was before of him mende°,	<i>mentioned</i>	
	how þat cuthbert heelid his wyfe,		
	þat was in peril of hir lyfe.		
	Hyldemer him self fell' seke,		3115
	þe deed° was him in poynt to cleke° ;	<i>death snatch</i>	
	To comforth' him come many,		
	On his bed syde þat satt him by.		
	Ane of þaim saide, here I haue		
	Haly brede cuthbert me gaue ;		3120

<sup>1</sup> Bedesfeld. (*Vit. Anon.*)

<sup>2</sup> Perhaps the Picts, who had so lately slain the king; see above, 2830, 2962.

A.D. 686.	Taste of it in faithe, I trowe þat it sall' sone helpe 3owe. þai were all' men lewed°,	<i>laymen</i>	
[p. 85.]	Bot religiouse and wele thewed°; þai saide all' ane <sup>1</sup> , leste and maste°, It walde helpe of þat brede to taste. þai fild a cup of watir thyn°, And of þat brede moled° in. þare of dranke þe seke man, And fra° he had dronken þan, All' his sekeneſ went away, Inwarde and outewarde, þat ilk° day. All' þat herde and sow° of þis Cuthbert halynes þai bliss, And þe faithe of þas° gude men þat had slyke trayst° in cuthbert þen.	<i>mannered</i> <i>greatest</i> <i>clear</i> <i>crumbled</i> <i>after</i> <i>same</i> <i>saw</i> <i>those</i> <i>trust</i>	3125     3130   3135

Bede, xxxii.; <i>Vit.</i> <i>Anon.</i> iv. 5. <sup>2</sup> Dying youth restored. <i>Brev. Sar.</i> 6; <i>Ebor.</i> R.; <i>Aberd.</i> 4.	<b>P</b> <i>is chapter twa and thritty, How a 3ong man in poynt to dy Was broght to him opon his way, He him helyd with' outhen delay.</i>	<i>Cam xxxij.</i>	3140
Tents of boughs.	On a tyme aboute went he Goddis folk and pair faut <sup>3</sup> to se. He come in to þe mountayns, And in to þe felde place denyaynes <sup>4</sup> , Whare many vilage nere stand; Folk nedid þe blissyng of his hand. In þa° hilles was nane hostry°, Him and his to herbery°. þai made þan tentis in þe strete, With' bowes° to kepe þaim fra wete.	<i>those</i> <i>hostelry</i> <i>lodge</i> <i>boughs</i>	3145      3150

<sup>1</sup> All one, *i.e.* all together, or all with one consent.

<sup>2</sup> The anonymous writer gives this miracle on the authority of many trustworthy men who were present, one of whom was Henna, and he says the holy bishop was going from Hexham to Vel, which the Bollandists identify with Wall, near the Roman Wall. The house was in a place called Alise.

<sup>3</sup> So apparently, as if faut = faud = fold, answering to Bede's *ovilia*, unless it be faut = *need*.

<sup>4</sup> The Latin of this obscure place is: 'devenit in montana et agrestia loca.' The last word may be read 'deuyaynes,' but in any case there is some hopeless corruption.

A.D. 686.	Many pepil come thider,			
Preaching and sacra- ments.	þe bischop prechid twa dayes to gyder, And mynisterd sacraments as it nede. He taght þe pepil wele þair crede ; þar come wyemen, and þider ledd <sup>o</sup>	<i>brought</i>		3155
A young man is brought on a bed ;	A 3onge man seke, liggand in bedd, þai layde him be þe wode syde, And prayde þe bischop, in þat tide, þat he walde his blissing geue To þat 3onge man forto cheue <sup>o</sup> .	<i>do well</i>		3160
[p. 86.]	Before þe bischope þai him laide, he saw how þe sekenes him braide <sup>o</sup> .	<i>crushed</i>		
Cuthbert prays and blesses him, and he recovers after <i>medici</i> have failed.	He bad þaim wende o syde <sup>o</sup> away, And knelyd doune for him to pray. Fra <sup>o</sup> he blist þe 3onge man, His sekenes went away þan, þat leches before heel ne moght With' na medecyne þat þai broght. He rase vp and ete and dranke, Entierly <sup>o</sup> his god he thanke.	<i>aside</i>		
	To þa women <sup>1</sup> before him bare <sup>o</sup> On his fete he agayne fare <sup>o</sup> , To þair Innes <sup>o</sup> þai went samen <sup>o</sup> , Playand þaim <sup>o</sup> with' ioy and gamen <sup>o</sup> .	<i>from the time that</i>		3165
		<i>heartily</i>		3170
		<i>carried</i>		
		<i>walked back</i>		
		<i>homes together</i>		
		<i>amusing themselves</i>	<i>sport</i>	
Bede, xxxiii. ; <i>Vit. Anon.</i> iv. 6. <sup>2</sup> Dying child restored. <i>Brev.</i> <i>Ebor. R.</i>	<b>I</b> n þis chapiter thritty and thre, Wha sa will rede he may se How a childe þat was dyand, In þe pestilence, he made leuand. <sup>o3</sup>			3175
	A sodayn pestilence anes fell', þat many man to deed <sup>o</sup> qwell' <sup>o</sup> , Sua þat some tounes wex nere tome, <sup>4</sup> In þe whilk woned many gome <sup>o</sup> .	<i>death</i>	<i>killed</i>	3180
Cuthbert visits plague- stricken towns.		<i>dwelt many a man</i>		

<sup>1</sup> Supply 'who.'

<sup>2</sup> On the authority of the presbyter Tidi, who said it took place at a village called Medilpong, and that he was the priest who told Cuthbert of the case.

<sup>3</sup> 'To thys chyld god grauntyd lyfe  
through hys prayers — to —s wyffe.'

Carlisle ; see p. 31, n. 2.

<sup>4</sup> 'So that some towns became nearly empty.'

A.D. 686.	þan saint cuthbert busked <sup>o</sup> him eft <sup>o</sup> ,	<i>prepared</i>	<i>afterwards</i>	
	To vysite þe remanent þat wer left,			
	To comforth' þaim with' preching,			3185
	And to help þaim in othir thing.			
	he come in to a litil strete, <sup>1</sup>			
	All' þat were þare with' helpe he bete <sup>o</sup> ,	<i>relieved</i>		
	þan he asked his preste			
11 y	<sup>x</sup> Gyf <sup>o</sup> he wist þare any neste <sup>o2</sup>	<i>neighbour</i>		3190
	þat of his comforth' or help had nede,			
	Or any othir þat he moght spede <sup>o</sup> .	<i>help</i>		
	þe preste lokyd <sup>o</sup> , he was warr <sup>o</sup>	<i>looked round</i>	<i>aware</i>	
	Of a woman was standand o farr <sup>o</sup> ;	<i>afar</i>		
	A son of hers before dyed,			3195
	And hir <sup>3</sup> brethir to deed hyed <sup>o</sup> .	<i>was hastening</i>		
	þe woman for grete sorow wepyd,			
	þe terys oure <sup>o</sup> hir face drepyd <sup>o</sup> .	<i>over trickled</i>		
The priest Tidi tells him of a woman whose	þe preste saide, se 3on woman, syre,			
	It is almose <sup>o</sup> to help hir.	<i>charity</i>		3200
	þan he come and blist þe childe,			
[p. 87.]	He kist him and saide þis wordes mylde :			
child is stricken; he kisses the child,	Woman, drede nozt ne be nozt heuy <sup>o</sup> ,	<i>sad</i>		
	þi childe sall' leue and nozt now dy,			
	No na man of þi househalde			3205
	In pis pestilence, be þou balde <sup>o</sup> .	<i>bold, confident</i>		
and it recovers.	As cuthbert prophete <sup>o</sup> it befall',	<i>prophesied</i>		
	þe woman and hir menze <sup>o</sup> all'	<i>household</i>		
	Leued aftir many 3ere,			
	þat witnes <sup>o</sup> þat is writen here.	<i>witnessed</i>		3210
Bede, xxxiv.; Vit. Anon. iv. 10. How Cuthbert saw the soul of a man go up to heaven as he fell from a tree.	<b>I</b> t is teld in þis space	<i>Cam xxxiiij.</i>		
	How a man dyed in a case <sup>o</sup> ;	<i>an accident</i>		
	he fell' oute of a hy tre,			
	His saule borne to heuen saw he. <sup>4</sup>			
	When þe bischope vndirstande			3215
	þat his deed <sup>o</sup> day come nere hande,	<i>death</i>		

<sup>1</sup> Bede says 'in viculum quendam,' by which he probably means a village. 'In quodam vico qui dicitur Medilpong' . . . 'in villa hac' (*Vit. Anon.*).

<sup>2</sup> 'Lufa þinne *nehstan* swa swa þe sylfne.'—Matt. xix. 18.

<sup>3</sup> Read 'his.'

<sup>4</sup> In like manner he had seen the soul of St. Aidan go up at the moment of passing. See above, p. 37



A.D. 686.	þat he suld fra þis werlde wende To be in blisse with' outen ende, He thoght to farne to wende agayne To serue god in lyf solayne°, To faste, to wake°, and to pray, And so to byde his endyng day.	<i>solitary</i> <i>watch</i>	3220
A bishop's visitation.	Bot first he ordayned him in all' wyse To visite all' his diocise, To conferme° þaim þat had nede	<i>strengthen</i>	3225
Preaching.	In° preching, <sup>1</sup> and þan to farne to spede. Whils he was deand° his office,	<i>by</i> <i>doing</i>	
Goes to Ælflæd to converse with her, and hallow a church.	Elflede <sup>2</sup> abbas, þat woman wyse, Prayde him to come to hir mynster, <sup>3</sup> For to se it and speke with' hir, And forto halow þare a kirke ; To do hir prayer he was nozt yrk°.	<i>loth</i>	3230
Suddenly agitated at table.	On a day þai sat at mete, Cuthbert sodanly left° to ete ; his colour chaunged, his handes whaked°, his knyfe oute of his hande shaken ; <sup>4</sup>	<i>ceased</i> <i>quaked</i>	3235
The priest thinks Cuthbert sees some ghostly thing.	þe preste <sup>5</sup> saw him slyke chere° make, To þe abbas priuely he spake, And prayde hir of him to sper° What thing he saw þat chaunged his chere ;	<i>such demeanour</i> <i>ask</i>	3240
[p. 88.]	I wate°, he says, be his doying, þat he sees some gastely° thing, When his handes tremyls and whakes°, And his knyf fra his hande shakes.	<i>know</i> <i>ghostlike.</i> <i>quake</i>	
The abbas asks what is amiss,	þe abbas to þe bischop says, Gud sir, say° me be all' ways° What gastely thing nowe 3e se ? With' oute cause it may nozt be þat 3e tremyl and whake sa° ; Als° 3our knyfe fell' 3ow fra.	<i>tell</i> <i>means</i> <i>so</i> <i>also</i>	3245 3250
and Cuthbert fences, <sup>6</sup>	Cuthbert ansuerd feynandly :		

<sup>1</sup> 'Cunctos necessario exhortationis verbo confirmare' (Bede). There is no reference here to the rite of confirmation.

<sup>2</sup> See chapters xxiii. and xxiv.

<sup>3</sup> At Osingadum (*Vit. Anon.*).

<sup>4</sup> Compare lines 2849-2856 for similar agitation at Carlisle.

<sup>5</sup> Supply 'who.'

<sup>6</sup> As at Coquet Isle, l. 2637 etc., and again l. 3260.

A.D. 686.	Whethir all' day ete may I ?		
	Me buse° som tyme rest.	<i>it behoves</i>	
but as she urges, he tells his vision.	3it to aske him sho was prest°	<i>ready</i>	
	What he saw ; he ansuerd þan :		3255
	þe saule I sawe of a gude man		
	Haly aungels bere to blisse.		
More question- ing and fencing.	Sho asked his name, and what he is.		
	Of þi mynster, he says, he was,		
	And þe name þat þou me as°,	<i>asket</i>	3260
	To morne°, when I am at þe messe°,	<i>to-morrow</i>	<i>mass</i>
	þi self sal tell' me expresse.		
	Sho sent to hir principale stede°	<i>place, station</i>	
	To wete° gif any þare were dede ;	<i>know</i>	
	þe messanger fande all' in wharte°.	<i>health</i>	3265
	Bot on þe morne, when he reuert°,	<i>returned</i>	
	Of men berand° he was warr	<i>bearing</i>	
Hadu- uald's body brought home,	A dede body in a karr.		
	He asked what it was and when ;		
	Gude adwald 3our hirde, saies þe men ;		3270
	Oute of a he° tre he fell',	<i>high</i>	
	And dyed þus ; 3e þe abbas tell'.		
	To tell' þe abbas he him hyed°,	<i>hastened</i>	
	þe mannes name, and how he dyed.		
	Fra° sho wist, vn to þe bischop	<i>as soon as</i>	3275
	Sho teld þe tale fra tayle to topp,		
and his soul re- membered in the mass. [p. 89.]	And prays <sup>1</sup> in his seruice <sup>2</sup> haue mynde		
	Of adwald, hir hirde gude and kynde.		
	Bi þir° dedes men knew	<i>these</i>	
	þat cuthbert was a prophete trew.		3280

Bede,  
xxxv.; not  
in *Vit.*

*Anon.* nor  
in *Vit.*  
*Met.*<sup>5</sup>  
He makes  
water taste  
like wine.

*Brev.*  
*Ebor. Ant.*

South  
Shields ?

*It is here talde in a lyne*  
*How he tast it° of watir wyne.*

*Cam xxxv.*

*tastit, tasted ?*

Fra° he had visite diuers place,

*after*

To an nonry he takes his trace°,

*steps*

þe whilk was þat tyme couthe°,

*known*

3285

And stode no3t farr fra tynemouth'.<sup>4</sup>

<sup>1</sup> Supply 'him.'

<sup>2</sup> The mass *in dedicatione*. Bede says he was dedicating the church ; see l. 3231.

<sup>3</sup> The subject is only referred to, with others, in *Vit. Metr.* xxviii.

<sup>4</sup> Cf. ll. 1125-30.

A.D. 686.

A nobil woman was abbas,  
 Verca<sup>1</sup> hir name þare was ;  
 Cuthbert with' wirschip<sup>o</sup> scho recett<sup>o</sup>,      *honour received*  
 And was fayne sho moght him gett.      3290  
 On a day, eftir þe none,  
 Fra þat slepyng time<sup>2</sup> was done,  
 Þe bischope asked anes<sup>o</sup> a drynk.      *once*  
 Þai asked him whethir him better think<sup>o</sup>      *it seemed better to him*  
 With' wyne or ale him to glade<sup>o</sup>.      *gladden*      3295  
 Bryng him welle water, he þaim bade ;  
 Þai broght him water, he it blist,  
 He tasted þar of as him list<sup>o</sup>.      *it pleased him*  
 When he had taste it, a preste it toke,  
 And gaf it a seruand, þar on to loke.      3300  
 He asked, may I drynk a sope<sup>o</sup>      *sup*  
 Of þat þat dranke þe bischope ?  
 Þe preste saide, 3a<sup>o</sup>, wele þe aught<sup>3</sup>.      *yea*  
 Þan þe seruand drank a draght,  
 Him it sauourd like wyne gude ;      3305  
 He gaue an othir þat by him stode,  
 He dranke alswa, þe same him thoght.  
 Þai wer bothe in meruayle broght ;  
 Aftir openly þa witt moste<sup>4</sup>  
 Þat euer þai dranke it was wyne best.<sup>5</sup>      3310  
 Ane of þaim at monk wermouth lyes,  
 To bede he told þis tale oft sithes<sup>o</sup>.      *times*

A.D. 687.  
 Bede,  
 xxxvi. ;  
*Vit. Anon.*  
 iv. 11.  
 Disobedi-  
 ent bre-  
 thren  
 storm-  
 bound.  
*Brev. Sar.*  
 7 ; *Ebor.*  
*Ant.* ;  
 [p. 90.]

**H**ere may 3e se, and 3e take tent<sup>o</sup>,      *heed*      *Can xxxvj.*  
 How his brethir inobedient,  
 Þai were be slike<sup>o</sup> tempest lett<sup>o</sup>,      *by such*      *hindered* 3315  
 Þai myght no3t to þair mynster gett.  
 Fra cuthbert his diocise had sene,  
 And in his bischoperyk twa 3ere<sup>6</sup> bene,  
 He wist his lyfe suld no3t endure ;  
 He left all' his bischope cure<sup>o</sup>,      *cure (of souls)*      3320

<sup>1</sup> See l. 3445.

<sup>2</sup> On the *meridiana*, or monastic midday sleep, see Ducange, s. v.

<sup>3</sup> It ought (to be) well to thee.

<sup>4</sup> Probably a miscopying of 'wittneste,' witnessed.

<sup>5</sup> It was the best wine that they ever drank.

<sup>6</sup> From his nomination, not his consecration. See Pagi, *ad an.* 687,

A.D. 687.	And to farne he went agayne ;		
<i>Aberd.</i> 5 ;	To leue þe werld he was full' fayne°.	<i>glad</i>	
<i>Exon.</i> 9 ;	His brethir come to him vinstonte°,	<i>sometimes</i>	
<i>Rom.</i> 5.	To visit him, as þai were wonte.		
Cuthbert again retires to Farne.	He come fra his mansioun,		3325
Brethren visit him.	And to speke with' þaim he was boune°.	<i>ready</i>	
	A myracle of him nowe here°,	<i>hear</i>	
	In þe whilk þat men may lere°	<i>learn</i>	
	Sayntes biddings forto do,		
	þof all'° þare seme na resoun to.	<i>although</i>	3330
	On a day þare come som,		
	Oute of his oratory to þaim he come,		
	And spak with' þaim all' þair will'.		
	At þe last he saide þaim till'°,	<i>to them</i>	
	It is time þat we wende°	<i>go</i>	3335
	To my mansioun, þar to lende°,	<i>stay</i>	
	And 3e purpose to wende hame ;		
	Bot takis° mete first on goddis name.	<i>take ye</i>	
	3one gose <sup>1</sup> þat hinges° on 3one wall',	<i>hangs</i>	
	'Takes it and fede 3ow þare with' all',		3340
	And þan aftir, my dere frendes,		
	To 3our mynster on goddis name wendis°.	<i>go ye</i>	
	He þaim blissed and for þaim prayed,		
	þan to his house he him arayed <sup>2</sup> .		
	þai ete mete þat þai with' þaim broght,		3345
	þe forsaide gose þai touched nozt.		
	When þai etyn° and to slepe 3ode°,	<i>ate went</i>	
	þare fell' a tempest on þe flode,		
	þat seuen dayes þe schip rade°	<i>rode</i>	
	In þe hauen, and þai abade.		3350
	þe synn of þair vnbuxomnes°	<i>disobedience</i>	
	Had nouthir in mynde mare ne less ;		
	þai come eft <sup>3</sup> and with' cuthbert spak,		
	And pleynd° þat þai wer in þat clak° <sup>4</sup> .	<i>complained hurt, injury</i>	
	He bade þaim haue gude sufferance,		3355
	And thank þair god of þat chaunce.		
	At þe last, on þe seuent day,		

<sup>1</sup> A boiled goose, previously salted and dried, is still not an unknown *pièce de résistance* in the north of England.

<sup>2</sup> 'Array' is much like 'dight.' Cf. Rob. of Brunne, *Chron.* 1. 2499: 'He dighte hym . . . forþ into ffrance.'

<sup>3</sup> Read 'oft,' *sedulo*.

<sup>4</sup> An old and rare word ; see *N.E.D.*, 'Olake.'

A.D. 687. [p. 91.]	He come to þe house whare þai lay, With' mylde worde þaim to plese, And þaim to comforth' in disees°. <i>trouble</i>	3360
and Cuthbert reminds them of the un- eaten goose.	He saw þe gose vn etyn was, He blamed þaim of þair trespass, And saide, whi haue 3e forgetyn? 3on gose I bad 3ow is no3t etyn. Sen° 3e did <sup>1</sup> at° I bade, <i>since that which</i> What wondir þof 3e be þus stade°? <i>bested</i> I bid 3ow þat 3e take it 3it°; <i>yet</i> When it is sothin° etys° it. <i>seethed, boiled eat ye</i>	3365
They cook it as he had bid them do, and the tempest ceases.	In haste his comandement þai did; Here° a meruaile þat betid°. <i>hear happened</i> When þe caldroun began to well°, <i>bubble</i> þe tempest sest° þat was so fell'°. <i>ceased fierce</i> When þai had etyn þai went to schip, þai come hame in a while whip <sup>2</sup> .	3370
Effect of the miracle.	þai wer glad and somewhat shamed, <i>3375</i> þaim self of rebelnes° þai blamed. <i>rebelliousness</i> þaim shamed of þair vnbowsomnes°, <i>disobedience</i> And of þair wittes þe dulnes, þat when þai were slike° tempest in, <i>such</i>	3380
Cynimund a witness.	þai knew no3t it was for þair synn. <i>3385</i> þai were glad to vndirstande þat god sa loued his seruande, þat he walde, be° his elements, <i>by</i> Sa ponsyche his inobedients. þare god slike grace he þaim send, <i>3385</i> Be slike° a myracle þair mysse° to mend. <i>by such fault</i>	3385
Bede, xxxvii.; not in Vit. Anon. Tempta- tions in sickness, and charge concerning burial.	<b>P</b> <i>is chapter it schewes expresse</i> <i>Ca<sup>m</sup> xxvii</i> <i>What fandynge he tholed° in sekene3, trial endured</i> <i>3390</i> <i>And what, before his passynge,</i> <i>He bad do of his byryng.</i> Done solempnite of pace, <sup>3</sup> To farne agayne he takes his trace°. <i>steps</i>	3390

<sup>1</sup> Insert 'no3t.'

<sup>2</sup> Probably 'whip while,' short time. See Halliwell, 'Whipswihle.'

<sup>3</sup> Properly Easter, but here means 'Yule.'



A.D. 687. [p. 93.]	Bot asked his blissing þen° to fare°.	<i>thence go</i>	
	In my blissing, he saide, 3e wende°	<i>journey</i>	
	To 3our mynstir safe to lende°.	<i>arrive</i>	
	Fra þat° god my saule will' haue,	<i>as soon as</i>	3135
Cuthbert asks to be buried in his cell,	Takes° my body and it 3e graue°.	<i>take ye bury</i>	
	In þis mansioun I think to lye, here besyde myne oratory.		
in a 'sarcophagus,' the gift of Abbot Cudda,	þar ligges a kist <sup>1</sup> on þe north' syde, hyd with' erde°, is lange and wyde;	<i>earth</i>	3440
	Abbot cudda <sup>2</sup> gaf me it.		
	In to þat my body flitt°.	<i>remove, put</i>	
wound in a sheet, the gift of Abbess Verca.	Also 3e sall' my body wynde In clene sendale <sup>3</sup> 3e sall' þare fynde. Abbas verca <sup>4</sup> me it geue;		3445
	I will' no3t vse it whill' I leue;		
	I kepid it for hir luf maste°;	<i>greatest</i>	
	þar in my body sal be braste°.	<i>wrapped</i>	
	When þat he þir° wordes had saide,	<i>these</i>	
Herefrid prays him to have brethren to nurse him, but he will not.	Herefryde him hertly prayed Som of his brethir to him to take, þare in his seruice forto wake°,	<i>watch</i>	3450
	Him to kepe° in case he dyed, For it semed þar to he hyed°.	<i>take care of</i>	
	Bot seruand haue 3it walde he nane,	<i>hastened</i>	3455
	Bot all' gates° leue þare him allane.	<i>in any case</i>	
	Herefride spired° him when he will' þat þai come agayne him till'°.	<i>asked</i>	
	he saide, god sall' shew to 3ow When 3e sall' come agayne, I trow.	<i>to him</i>	3460
	As he þaim bade þai went þeyn°,	<i>thence</i>	
	To him þai come agayne seyn°.	<i>afterwards</i>	
They pray for him in the convent.	Herefride þe couent to gyder calde, And prayed þaim all' þat þai walde Pray for him with' deuocioun,		3465
	For he was nere to dy boun°,	<i>ready</i>	

<sup>1</sup> 'Sarcophagus' (Bede). A common word for a stone coffin.

<sup>2</sup> Cudda occurs among the *Nomina Abbatum* in the *Iiber Vite*.

<sup>3</sup> Bede says 'in sindone.' In the Vulgate, *sindon* represents the Greek *σινδών*, 'fine linen,' in the accounts of the entombment of our Lord. But the mediæval 'sendale' or 'cendal' is a silken material. See Rock's *Textile Fabrics* (1876), p. 27.

<sup>4</sup> Abbess of South Shields? l. 3288.

A.D. 687.	As he had of his wordes lered°	<i>learned</i>	
	He suld sone be layde in erde°.	<i>earth</i>	
	Herefride gretely couet°	<i>desired</i>	
[p. 94.]	To wende° agayne, bot he was lett°	<i>go prevented</i>	3470
	Be tempest þat fyue days last ;		
	þarfore þai bade whils° it was past.	<i>waited until</i>	
	It was all' goddis ordenaunce,		
	As of þe endyng° proued þe chaunce°.	<i>issue event</i>	
	For god all' myghty walde þat he		3475
	Suld sa lange all' ane be,		
	Sorow in flesch' to suffir,		
	And of þe fendis fandyng° a birr°,	<i>tempting attack</i>	
	him to chasty° and to scourge,	<i>chasten</i>	
	Of all' werldly fylth' to pouрге ;		3480
	Als° to schew þat fandyng	<i>also</i>	
	May do agayn faithe na thing.		
	When þe tempest was all' done,		
	Vnto farne þai hyed° þaim sone ;	<i>hastened</i>	
	Oute of his mansioun þai him fand°,	<i>found</i>	3485
	In his gest house sittand.		
	Som of his brethir, for grete nede,		
	Agayn to west land 3ede° ;	<i>went</i>	
	Herefride all' an° with' him left°,	<i>alone remained</i>	
	Was bysy him to serue eft°.	<i>afterwards</i>	3490
	he hett° water and wescht his fete,	<i>heated</i>	
	þe bolnyng° of a boche° to bete°.	<i>swelling tumour relieve</i>	
	On his face <sup>1</sup> was a boche beeled°,	<i>suppurated</i>	
	Ware° oute ran, <sup>2</sup> nede to be heeled.	<i>matter</i>	
	Also wyne he chaufed°,	<i>warmed</i>	3495
	þar of to taste he him bed°.	<i>asked</i>	
	In his face he saw takyn°	<i>token</i>	
	Grete hungir and sekenes he was in.		
	Fra° herefride had his fete waschyd,	<i>after</i>	
	And on þis wyse him refreschyd,		3500
	To his bed he him gatt,		
	And doune besyde him þan he satt.		
	Sir bischope, he sais, I se wele		
	þat grete sekenes now 3e fele,		
	And so haue 3e done in heued° and bak	<i>head</i>	3505

Some  
brethren  
visit him  
again.

Herefrid  
stays, and  
nurses  
him,

and gets  
him to  
bed.

<sup>1</sup> So in MS. ; should be *fote*, for foot.

<sup>2</sup> Supply 'þat.'



A.D. 687.	Sen° þe time I with' 3ow spak ;	<i>since</i>	
	þar fore gretely I meruaile		
	3e lett oure seruys to 3ow faile.		
[p. 95.]	Cuthbert ansuerd þan and saide,		
	God for me þus hase puruayde° ;	<i>provided</i>	3510
Cuthbert tells his experience.	Of mannes help he me ese°,	<i>deprived</i>	
	þat I myght suffre som disees°.	<i>discomfort</i>	
	Sen þe time 3e fra me fare°,	<i>went</i>	
	My sekenes wex° ay mare and mare ;	<i>increased</i>	
	Fyue dayes and nyghts haue I rest		3515
	In þis house, me thocht it best.		
	Herefride saide, sir, me think		
	3e had nouthir mete no drink.		
	þen oute of his bedd noke°	<i>corner</i>	
	Fyue vnyons þeyn° he toke.	<i>thence</i>	3520
	þir°, he saide, has bene my mete,	<i>these</i>	
	þir fyue dayes, when me list ete.		
	When my mouthe was dry for thrist, <sup>1</sup>		
	I ete of þir whill' me list.		
	Vn ethes° þe half of ane	<i>scarcely</i>	3525
Has eaten scarcely half an onion.	All' þat fyue dayes had he tane°.	<i>taken</i>	
	Also to herefride he mene°	<i>mentioned</i>	
	þat all' þe time þat he had bene		
	In farne, slike fandyng he no3t felde°	<i>felt</i>	
	As in þa° fyue dayes him held',	<i>those</i>	3530
	Be þe whilk his aduersarys		
	had disesid° him in many wys.	<i>troubled</i>	
	þe abbot durst no3t enquere		
	Of his temptacions, what þai were,		
	Bot he him prayed besyly°	<i>busily</i>	3535
	To take seruands to be him by.		
	he graunte þarto and take twa ;		
	A preste hyght bede <sup>2</sup> was ane of þa°.	<i>those</i>	
	þis preste was wonte to serue him,		
	And wist what giftes he gaf or nym° ;	<i>took</i>	3540
	þarfore hir <sup>3</sup> presence he desyre		
	þat he suld fully requyre°	<i>inquire</i>	

<sup>1</sup> It is well known to travellers in hot countries, and probably to others, that raw onions have a remarkable effect in allaying thirst.

<sup>2</sup> See end of note on line 979.

<sup>3</sup> So in MS., as also in l. 3546.

A.D. 687.	Of giftes þat he has tane <sup>o</sup> before,	<i>taken</i>	
	And als <sup>o</sup> gude gyftes agayne restore.	<i>as</i>	
and another (named Walhstod). [p. 96.]	To his seruys he toke an othir,		3545
	þat I rehersid be fore hir <sup>1</sup> brothir,		
	þat, as bede tellis in his bokes,		
	he was lange seke in þe flokes <sup>o</sup> <sup>2</sup> ;	<i>flux</i>	
	þare couthe na leche <sup>o</sup> wele him cure.	<i>physician</i>	
	he was a gude man and a sure,		3550
	he witnest of his wordis last,		
	And what wyse fra lyfe he past.		
Herefrid returns to the con- vent,	Herefride went to his couent,		
	And teld to þaim cuthbert entent <sup>o</sup> ,	<i>will</i>	
	how he couet <sup>o</sup> his body	<i>desired</i>	3555
	In his place at farne to ly.		
	Me think, he saies, it wer mare ryght,		
	Gif we of him gett myght,		
	þat he be grauen <sup>o</sup> here with' vs.	<i>buried</i>	
	þai saide, it lykes vs it be þus.		3560
	þe abbot to þe bischope gas <sup>o</sup> ,	<i>goes</i>	
	And saide, sir, in wille þou hase		
	To haue here þin entierment <sup>o</sup> ;	<i>interment</i>	
	We dar nozt breke þi comandment,		
	Bot of þi grace we thyg <sup>o</sup>	<i>beg</i>	3565
	To vouche safe with' vs to ligg <sup>o</sup> .	<i>lie</i>	
	Cuthbert ansuerd and to þaim saide,		
	It was my wille here to be laide,		
	For with' myn enmys here haue I streuen,		
	Aftir þe grace god hase me geuen,		3570
	And here my life I hope to ende,		
	And aftir þat to blisse ascende.		
	I halde to 3ow mare profitable,		
	þat my body here be stable <sup>o</sup> ;	<i>established</i>	
	For shrewes <sup>o</sup> þan on happ sall' suyt <sup>o</sup>	<i>bad men</i>	<i>seek</i> 3575
	To my body for refuyt <sup>o</sup> , <sup>3</sup>	<i>refuge</i>	
	And 3ow sall' nede trauel <sup>o</sup> to haue	<i>work</i>	
	Help for þaim at <sup>o</sup> lordes to craue.	<i>of</i>	
	For how þat euer I haue leued,		

<sup>1</sup> So in MS. for *his*. The construction is inverted: his brother þat I, etc.

<sup>2</sup> 'Ventris fluxus' (Bede). See l. 3398.

<sup>3</sup> This prediction was remarkably verified in the famous *Sanctuarium Dunelmense*.

A.D. 687.	3it þe fame of me is cleued°;	<i>continued</i>	3580
	þar fore me think now best rede°,	<i>counsel</i>	
	My body bide still' in this stede°.	<i>place</i>	
	þai saide, þat trauaile° es vs lefe°,	<i>work dear</i>	
	It sall' nozt do na grete grefe;		
	We pray 3ow all', for goddis sake,		3585
	þat our prayer to effect take.		
[p. 97.] but at last consents,	At þe last avysed° þan	<i>advisedly</i>	
	Spak to þaim þe goddis man :		
	Gif 3e wille my purpose lett°,	<i>hinder</i>	
	And my body to 3ow gett,		3590
	It is best, I trow, þat 3e		
suggests that he be buried in the church,	Within 3our kirke <sup>1</sup> byry me,		
	So þat 3e my graue come till',		
	And nane othir bot at your will'.		
and they are thankful.	þai knelyd and thanked him of his grace°,	<i>favour</i>	3595
	And went hame to þair awen place.		
	Aftir ward, him to vysite,		
	þai come oft tymes to his plyte°.	<i>plight</i>	
Bede, xxxviii.; <i>Vit. Anon.</i> iv. 12. Walhstod cured of his flux.	<b>H</b> ere may 3e se, wha so lykkes, how he heled of þe flokes° his brothir þe whilk asked he To him seke seruand to be.	<i>Cam xxxviiiij</i> <i>diarrhæa</i>	<i>3600</i>
	his sekenes ay þe langer growe°,	<i>increased</i>	
	þat his dede day com nere he sowe°.	<i>saw</i>	
	he bad his seruands <sup>2</sup> were him by		3605
	Bere him to his oratory.		
Cuthbert too feeble to walk, and has to be carried. 9 A.M.	he was so febill' he myght nozt ga, Bot° he wer borne betwene twa.	<i>unless</i>	
	It was of þat day þe time,		
	Twa houres past oure° þe pryme, <sup>3</sup>	<i>over? hour?</i>	3610
	þe abbot, the monkes with' him fure°,	<i>went</i>	
	Whils° þai come to his dure°.	<i>until door</i>	
	When þat þai had led him þider,		
	þai him besoght all' to gyder,		

<sup>1</sup> A custom at this time by no means general. See Franzenius, *De funeribus vet. Christ.* iv. 11, § 2. [S.]

<sup>2</sup> Supply 'who.'

<sup>3</sup> The hour of prime, or 6 A.M.; 'hora tertia' (9 A.M.), Bede.

A.D. 687.	þat <sup>1</sup> walde suffir of þaim ane To byde with' him in his wane°. <i>dwelling</i>	3615
	Before many 3ere space, <sup>2</sup> Nane bot he come in þat place. he beheld all' þat aboute stode, he saw þar his brothir gude,	3620
[p. 98.]	þe whilk þat had þe menysoun°. <i>diarrhœa</i> he called him to his mansioun ; Walstede, he sais, entir with' me, For my kepar sall' þou be. þe monkes name was walstede,	3625
	he was a man of wirschip° gude, <i>reverence</i> he was þare to oure° of none, <i>hour</i> he bad him call' þe abbot sone. Sir abbot, he sais, haue do°, <i>have done ?</i>	3630
Walhstod carries him, and at once recovers.	þe bischop biddes 3ow come him to ; I tell' 3ow a wondir thing ; Sen I bischop in bring, And touched him, I am all' hale Of all' my sekenes and my bale°. <i>trouble</i>	3635
	It was þe grace of godhede þat it fell' þus, it is na drede°. <i>doubt</i> For° he be fore many 3ere <i>because</i> had made diuerse hale and fere°, <i>sound</i>	3640
	When he was hale in his body, God walde þe same when he suld dy ; Also þat men myght knawe mare°, <i>the better</i> þat of body seke ware, <sup>3</sup>	
Similar healing by St. Augustine.	In his spirit he had full' myght Forto make men strange° and wight°. <i>strong active</i>	3645
	In helyng of þis seke man, þe doctour Austyn <sup>4</sup> he folowed þan ; When he seke to dye lay, þar was broght til him on a° day <i>one</i> A man was seke° and vnwele ; <i>sick</i> he was prayed him to heele.	3650

<sup>1</sup> Supply 'he.'<sup>2</sup> Previously for many years.<sup>3</sup> 'þat [þof] of body seke [he] ware.'<sup>4</sup> This example is from the life of St. Augustine by his friend Possidius, bishop of Calama in Numidia (ch. xxix.); Bede quotes the passage almost verbatim, but turns it from the oblique into the direct form of narration.

A.D. 687.	Austyne sayde, gif þat I moght In slike thing wirk or do oght°, I walde my self heele first, Before thurgh' dede° my hert brest°. <i>death</i> <i>burst</i>	3655
	þe man saide þat to him prayed, Sir, in my slepe it was me sayde, Ga to bischope Austyne, And he sall' saue° him <sup>1</sup> of his <sup>1</sup> pyne°. <i>heal</i> <i>pain</i>	3660
[p. 99.]	When þat bischop had harde þis, þe seke man with' his hand he blisse; Fra he him touched safe° he was, <i>healed</i>	3660
	And to his contre blithe he pas.	

Bede, xxxix.; <i>Vit. Anon.</i> 13. Cuthbert's last com- mands.	<b>H</b> ere is talde, wha so takes tent, þe wordes of his last comandment, And fra he had goddis body taste, Prayand he zelde vp his gaste.	<i>Ca<sup>m</sup> xxxix</i>	3665
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3 P.M.	To him entird Erefride Euen aboute þe none tyde; In his oratory he him fandē, Be fore þe alter liggand°. <i>lying</i>	3670
	He satt him doune besyde him. his speche was bathe short and dym°; <i>indistinct</i>	3675
	Sa mykil growed his sekenes, þat his speche wax les and les. þan he asked him besyly° <i>earnestly</i>	3675
	What worde he sulde hereditary Leue to his brethir° at his last fare°. <i>brethren</i> <i>journey</i>	3680
He exhorts to peace and charity. <i>Brev.</i> <i>Ebor. 9</i> and <i>Ant.;</i> <i>Rom. 6.</i>	Fewe wordes he spak, bot strange° þai ware, Of pees and mekenes trew, þa þat gaynstandes° it to eschew; <i>withstand</i>	3680
	Pees and goddis charite, he saide, amange 3ow ay kepe 3e. When of 3our nede trete° 3e sall', <i>hold counsel</i>	3685
	Loke in counsel 3e acorde all', And with' all' othir cristes seruands, Aythir to othir haue concordans.	3685
	Trew men 3our gestys° no3t þaim dispise, <i>guests</i>	

<sup>1</sup> Used for 'thee' and 'thy.'

A.D. 687.	Ressayues þaim beningly on all' wyse. Demys 3ow° na better in 3our doying	<i>deem yourselves</i>	
	þan othir of þe same leuyng°.	<i>(religious) life</i>	3690
	þaes þat vnite or aned of pes comyn <sup>1</sup> brekys, or leuys° wiked in synn,	<i>live</i>	
	Or in dew tyme haldis nozt þair pase°,	<i>Easter</i>	
	Deele 3e nozt with' þaim in na case. Wetys and hase° in mynde ilk ane,	<i>know ye and have ye</i>	3695
	Of twa euels gif 3e nede þe tane°	<i>one</i>	
	To chese°, me had leuer° þat my banes	<i>choose rather</i>	
	3e take, and wende oute of 3oure wanes°,	<i>dwellings</i>	
	And whare þat euer 3e puruay°	<i>provide</i>	
[p. 100.]	To duell' to 3our endyng day,		3700
	þan for na resoun algates°	<i>any reason whatever</i>	
	3e assent to syn or to scismates. Our haly faders statutes dere Stryues to kepe, and als° to lere°,	<i>also learn</i>	
	Als þa þat° god be me hase taghte,	<i>also those which</i>	3705
	Vyse° 3e þaim besyly as 3ow aghte.	<i>use</i>	
	For I wate° wele, þof I haue leuyd	<i>know</i>	
	Some men to, contempt, and greuyd <sup>2</sup> , 3e sall' se wele, neuer þe less, My teching eftir my dissese°	<i>decease</i>	3710
	Sall' nozt be had in contempt, Na all' oute° of doying° all' exempt°.	<i>entirely practice abolished</i>	
	þir wordes and slike° þe goddis man	<i>such</i>	
	Spak as he moght ay than and than°;	<i>now and again</i>	
	For of his sekenes þe grete force		3715
	had reft his speche nere fra his cors°.	<i>body</i>	
	þus he leuyd whils euen°, I wis°,	<i>till evening truly</i>	
	In biding° for to come to bliss;	<i>waiting</i>	
	And þe nyght þat þan ensued In quiete prayers he contened		3720
	In to þe tyme þat he was wonte Ilk a° nyght to pray a stonte°.	<i>every while</i>	
	When þat time, of herefride, he toke þe sacrament of him þat tide, With' his flesch' and his blode		3725

The  
viaticum.

<sup>1</sup> Unity or oneness ('anehead') of common peace.

<sup>2</sup> (An object of) contempt to some men, and have offended them.

A.D. 687.  
*Brev. Sar.*  
 7; *Ebor.* 9  
 and *Ant.*;  
*Exon.* 9;  
*Aberd.* 6;  
*Rom.* 6.

þe whilk for vs dyed on þe rode<sup>o</sup>, *cross*  
 In his dyyng him to strenthe<sup>o</sup>, *strengthen*  
 he wist it was noȝt farr on lenth'.  
 Fra he tane<sup>o</sup> þe sacrament, *after he had taken*  
 To wende to bliss was his entent; 3730  
 He lift his eyen vp to heuen,  
 And spred his handes on hight<sup>o</sup> euen<sup>1</sup>, *high*  
 To þe ioy of heuen kyngdome  
 he ȝelde his gaste, þider to come.<sup>2</sup>

Bede, xl.;  
 not in  
*Vit. Anon.*  
 Coinci-  
 dence of  
 [p. 101.]  
*Psalm lix.*  
 (lx. *Vulg.*)  
 with  
 circum-  
 stances.

**S**ees<sup>o</sup> how by a prophecy,<sup>3</sup> *see ye* 3735  
 in þe sauter<sup>o</sup> of dany,  
 þe monkes of haly eland' *psalter*  
 Whils cuthbert dyed ware syngand  
 þe psalme deus repulisti.  
 þat was a takyn<sup>o</sup> openly *token* 3740  
 þai suld eftir be persued<sup>o</sup>, *persecuted*  
 Whils<sup>o</sup> þat god opon þaim rewed<sup>o</sup>. *until had pity*

Herefrid  
 announces  
 Cuthbert's  
 death.

herefride þe abbot went furthe fast,  
 And told his brethir þat he was past<sup>o</sup>. *passed away*  
 All' þat nyght þai waked and prayed, 3745  
 It fell' on happ þat time þai sayed  
 þat psalme of þaire matyns,  
 Deus repulisti þat bigynnes.<sup>4</sup>  
 Wha so hase þat psalme sene,  
 þus to our' purpose it es to mene<sup>o</sup>: *mean* 3750  
 þou god þou hase putt vs obak<sup>o</sup>, *aback*  
 þou hase destroyed vs, al þe pak<sup>o</sup>, *pack*  
 Bot on vs mercy þou had,  
 Of þi mercy men may be glad.  
 Ane of þaim twa candels lyght, 3755  
 And stode vp on a place on hight,  
 Fra haly eland þat þai myght se,

<sup>1</sup> Equally, like 'eke.'

<sup>2</sup> 'Bisshop two yerys when he had beyn,  
 in farne he died both holy and clene.'—Carlisle; see p. 31, n.

<sup>3</sup> In margin, 'the death of St. Cuthbert,' in a hand of the sixteenth century.

<sup>4</sup> This Psalm is the first for Wednesday at matins in the Benedictine, and the seventh in the Roman and allied Breviaries. All we can gather from this and l. 3764 is that it was included in Wednesday's matins as then sung at Lindisfarne.

Two  
 torches  
 lighted  
 for a  
 signal  
 to Holy  
 Island,

A.D. 687.	To wete <sup>o</sup> þat þe, bischop dede be.	<i>know</i>	
	Slike <sup>o</sup> a takyn þai had sett' <sup>o</sup> ,	<i>such appointed</i>	
	When he dyed knawyn <sup>o</sup> to gett'.	<i>information</i>	3760
	A monk to wayte <sup>o</sup> þis taken <sup>o</sup> stode,	<i>watch for signal</i>	
	Fra <sup>o</sup> he it sow <sup>o</sup> to kirke he zode <sup>o</sup> .	<i>after saw went</i>	
where also they were singing <i>Deus repulisti.</i>	His brethir he at matyns fande, þe forsaide psalme syngande ; It was of goddis <i>procurynge</i> <sup>1</sup> ,		3765
	As aftir schewed þe endynge, For fra þe saint was broght to erde <sup>o</sup> <sup>2</sup>	<i>grave</i>	
'Persecu- tion' of Holy Island Church.	Slike <i>persecucioun</i> <sup>3</sup> was sterde Agayne haly eland kirke, þat all' þe monkes þar of was irke <sup>o</sup> ,	<i>weary</i>	3770
	Sa ferr forthe <sup>o</sup> , þai walde þeyn <sup>o</sup> glide, Leuer <sup>o</sup> þan slike perils to byde.	<i>to such a degree thence rather</i>	
	þe next zere <sup>4</sup> a bischope newe, Eadbertus, was ordaynd, of grete vertu,	<i>Edbertus</i> <sup>5</sup>	
	Wele leryd <sup>o</sup> and a grete clerk,	<i>learned</i>	3775
[p. 102.]	he loued wele almose werke <sup>o</sup> ,	<i>works of charity</i>	
	he broght agayne þe kirke to pes <sup>o</sup> ,	<i>peace</i>	
	þe <i>persecucioun</i> he made to sees ; <sup>6</sup>	<i>cease</i>	
Ps. cxlvi. 2, 3.	God bigged <sup>o</sup> Jerusalem agayne, þe syght of pes <sup>7</sup> þat is to sayne <sup>o</sup> ;	<i>built</i>	
	And of ysrael þe dispercioune	<i>say</i>	3780

<sup>1</sup> 'Superna dispensatione' (Bede). *Dispensare* and *procurare* have meanings in common. Cf. Jeremiah xxxiii. 9.

<sup>2</sup> Cf. Rob. of Brunne, *Chron.* 13264 (Rolls ed.) :

'& þe slayn to erþe þey broght.'

<sup>3</sup> What Bede says is, 'tanta ecclesiam illam tentationis aura concussit;' the Bollandists imagine that the obscure terms in which Bede speaks of the trials and temptations to which the monks of Lindisfarne were exposed immediately after the death of Cuthbert have reference to the attempt then made by Wilfrid of York to introduce the rule of St. Benedict instead of the 'instituta vitæ regularis,' which they had been admonished by their dying bishop to retain. (See l. 3703.) Mabillon, the historian of the Benedictines, is strongly opposed to this theory, as militating against his own order, and he pronounces it to be uncertain and untenable. (*Acta SS. Ord. S. Bened.* ii. 873.) But he advances no arguments against it. [S.]

<sup>4</sup> From the death of St. Cuthbert to the accession of Eadberht the see was temporarily held by Wilfrid. (*Ecl. Hist.* iv. 29.) For a notice of Eadberht see *Dict. Christian Biog.* ii. 2.

<sup>5</sup> In late hand.

<sup>6</sup> 'Fugatis perturbationum procellis' (Bede).

<sup>7</sup> 'Visio pacis' (Bede); the interpretation of 'Jerusalem' given by St. Jerome, and possibly familiar as early as Bede's time through the glorious hymn for the dedication of a church, 'Urbs beata Hierusalem Dicta pacis visio.' (The real meaning of 'Jerusalem' is a matter of uncertainty. See Smith's *Dict. of Bible*, s. v.)



A.D. 687. he gadird samen<sup>o</sup> fra strete and toune; *together*  
 he helyd þaim wer contrite in hert,  
 þair contricioun he band<sup>o</sup> in whert<sup>o</sup>, *bound health*  
 For to schew openly 3785  
 Þe psalme syngand when cuthbert dy  
 Be takynd<sup>o</sup> þat his dere brethir<sup>o</sup> *betokened brothers*  
 Of *persecucioun* suld haue a bir<sup>o</sup>, *onset*  
 And, eftir manas<sup>o</sup> of goddis Ire, *menace*  
 Suld leue<sup>o</sup> in pes<sup>o</sup> at þair desire. *live peace* 3790  
 Of þe psalme þe remanant  
 To þis entent es accordant.  
 Þe monkes a schip þai arayed,  
 þair fadir body þare in þai layed.  
 To haly eland þai it led<sup>o</sup>, *conveyed* 3795  
 þare to graue<sup>o</sup> it whare he bed<sup>o</sup>. *bury requested*  
 þare mett him many with' bell' and boke,  
 With' grete solempnite þai him toke;  
 In petir kirk þare him byryd  
 Be<sup>o</sup> an altir on þe ryght syde; *by* 3800  
 In a tounbe<sup>1</sup> he lay of stane,  
 þare lay he dayes many ane.

The body carried by water to Holy Island, and there buried. *Brev. Sar.* 8; *Exon.* 9; *Aberd.* 6.

A.D. 687? Bede, xli.; *Vit. Anon.* iv. 15.<sup>3</sup> A demoniac child cured.

**S**e how he<sup>2</sup> helpid fra ewyl *Cam xlj*  
 A childe was traueld<sup>o</sup> with' a deuel, *vexed*  
 þurgh' erde<sup>o</sup> on þe whilk watir ryn<sup>o</sup> *earth ran* 3805  
 þat his body was with' waschen. *primum miraculum post mortem eius<sup>3</sup>*

Fra þat he was dede and grauen<sup>o</sup>, *buried*  
 3it he helped seke men to sauen<sup>o</sup>. *heal*  
 In haly eland was a childe  
 Trauaylde<sup>o</sup> with' a deuel wilde. *vexed* 3810  
 he had na witt, bot cryed and raued<sup>4</sup>,  
 Na thing to rent and ryue he spared.  
 þare was a preste in þe abbay,  
 Was wont to dryue deuels away  
 Be<sup>o</sup> þe vertu of exorcisme; *by* 3815

A priest who exorcises. [p. 103.]

<sup>1</sup> Only four strokes in the MS. between *o* and *b*.

<sup>2</sup> A second 'he' in the MS.

<sup>3</sup> The anonymous writer places this miracle after the translation in 698, and says it was the oft-mentioned presbyter Tidi who had failed to cast out the evil spirit. He does not mention the relics of the martyrs having been tried.

<sup>4</sup> So in the MS. The rime requires 'rared,' a Northern form of 'roared' (see Halliwell).

A.D. 687.

þat childe he moght noȝt help him.

he counseld þe childes fader

To bere him to þe mynster,

The relics  
are tried  
in vain.Be fore þe reliks<sup>1</sup> to lay him þare

Of þe martyrs þat þare ware. 3820

þe man dose as he him byde,

Bot þe martirs na thing did ;

þai wald noȝt bring þe childe in plyte<sup>o 2</sup>, *to health*For þai walde<sup>3</sup> cuthbert merytehow he<sup>o</sup> place in heuen he hade,*high*

3825

þare fore of<sup>o</sup> helyng þai abade<sup>o</sup>.*from forbore*þe wode<sup>o</sup> childe ay<sup>o</sup> cryed and gnayste<sup>o</sup>,*mad ever gnashed*his handes, his hare, his flesch' wrayste<sup>o</sup> ;*wrested*It was horrybill' him to be halde<sup>o</sup>.*behold*Of<sup>o</sup> his frendis fayne<sup>o</sup> help him walde,*some of gladly* 3830Bot þai couthe<sup>o</sup> fynde na medecyn*could*To bryng him oute of his pyne<sup>o</sup>.*pain*A priest  
suggests  
that  
Cuthbert  
might cure  
him.  
The means  
are used,A preste stode by him, taught in sprete<sup>o</sup>*spirit*þat cuthbert moght his bale bete<sup>o</sup>.*trouble amend*

Priuely to þat place he passe,

3835

Whare he wist þe water yat<sup>o</sup> was,*poured*

With' whilk þai wescht þe saint body,

Deed abouen erde when he ly.

Of þe erde a portioun he hent<sup>o</sup>*took*And in to þe water<sup>4</sup> he it sent.

3840

þe childe lay ȝit<sup>o</sup> in harde stoure<sup>o</sup> ;*yet conflict*

þis watir in his mouthe he poure,

As he lay wide gapand,

And full' orribill' cryande.

Alson as he þe watir taste,

3845

he left his orrybil cry in haste,

He spared<sup>o</sup> his eghen<sup>o</sup> and lay still',*closed eyes*

And slepid and rest þat nyght his fill'.

the boy  
is cured,He rase vp on þe morne hale<sup>o</sup>,*sound*Fully delyuerd of his bale<sup>o</sup> ;*trouble*

3850

He knew þat he was fallen to whert<sup>o</sup>*health*

<sup>1</sup> Benedict Biscop, as Bede elsewhere relates, brought from Rome not only many books but numerous relics, about A.D. 672' (*Hist. Abbatum*, sub anno).

<sup>2</sup> Literally, into 'plight' or 'condition.'

<sup>3</sup> Lat. *ostenderent* ; supply 'schew.'

<sup>4</sup> Not the water of l. 3836 ; the translator seems to have forgotten that this had been poured out.



A.D. 698.	þai told þair bischop Adbert		3885
Bishop Eadberht.	What thing to do þai thoght in hert.		
	It was nere myd lentyn,		
	þe bischop graunt <sup>o</sup> þar to with' wyn <sup>o</sup> .	<i>assented</i>	<i>joy</i>
Grave opened on [p. 105.] anniversary of death,	On þe same day þat he dyed <sup>1</sup>		
	he bad þat dede <sup>o</sup> suld be hyde <sup>o</sup> ,	<i>deed</i>	<i>hastened</i> 3890
	þe thritten kalends of aprile,		
	For he dyed þe same while.		
	þai did so, and his graue opynd ;		
and body found whole and limber ;	his body all' hale <sup>o</sup> þai fynd,	<i>whole</i>	
	In all' his lymes bowand <sup>o</sup>	<i>limbs supplie</i>	3895
	As a man were leuand <sup>o</sup> ,	<i>living</i>	
	To a slepand man mare lyke		
	þan to a dede man layde in slike <sup>o</sup> .	<i>in such wise, so ?</i>	
the clothes as on day of burial.	All' þe clathes <sup>2</sup> was him aboute		
	Were hale <sup>o</sup> and newe with' in and oute,	<i>whole</i>	3900
	As þai were þe first day,		
	When þai him in erde lay.		
The monks are sore afraid,	þe monkes were all' astonyde,		
	A <sup>o</sup> sa sare a dred <sup>o</sup> þat tyde,	<i>all ? and ?</i>	<i>afraid</i>
	þat vnneths <sup>o</sup> durst þai speke nozt,	<i>scarcely</i>	3905
	Or se þe myracle was wroght.		
	þai wist vnnethis what þai suld do,		

meaning apparently a wooden coffin as distinguished from the stone one; in *Eccles. Hist.* iv. 30, the words are 'in novo loeulo.' Considerable portions of what Dr. Raine considered to be the *levis arca* of 698 are preserved at Durham. But there is a little difficulty about the identification. Reginald of Durham (cap. 43) speaks of the innermost coffin, which he states to be the one in which the body was placed at Lindisfarne, as carved in a minute and subtle manner; the lines (*tractus*) are very fine and thin, and by them 'diversa bestiarum, florum, sive ymaginum, in ligno ipso videntur inseri, pereaelari, vel exarari.' But the coffin found in 1827 does not answer to this description. The carvings are boldly and rather deeply incised, and represent apostles and saints; there are no flowers, nor any 'beasts,' except the Evangelistic symbols. Raine notices the inconsistency, but points out that as Reginald's account was written sixty years after the investigation of 1104, and as his informants had not been eye-witnesses, there might easily be some inaccuracy, and he mentions points in which it does correspond with what was found in 1827. At any rate, the character of the carvings and inscriptions is quite what might be expected in the Lindisfarne coffin, and on the whole there can be little doubt as to the genuineness of the venerable relics in question. On both sides see Raine's *St. Cuthbert*, 189; Eyre's (1849), 191 n.; Remarks on Raine's *S.C.* (Newcastle, 1828), 46.

<sup>1</sup> '13<sup>o</sup> Kalen. Aprilis moriebatur,' '20 die M; moriebatur' (in late hands, in margin).

<sup>2</sup> Supply 'that.'

A.D. 698.	Bot þai toke þan þaim vnto þe vtmaſte° partys of his clething, Forto ſhew a takenyng þat he was hale in bane and breſte°; þai durſt nozt touche þe clathes him neſte°. To þair biſchop þare° he wonne°, þai haſte and teld as þai had fonne°.	<i>outermost</i>  <i>breast</i> <i>next</i> <i>where dwelt</i> <i>found</i>	3910
and haſten to tell the biſhop, who is ſpending Lent in St. Cuthbert's iſle.	he duelt in a place þare by, To ſerue his god priually; <sup>1</sup> Aboute þat place flowed þe ſe, In deuocioun þare duelt he.		3915
Advent and Lent.	He had of cuſtome fourty dayes Be fore þe 3ole°, as þe boke ſayes, Als° in lentyn þare to lende°, For to fyght agayne° þe fende, In faſtyng, prayer, and wakyngs, And deuocioun of oþir doyngs.	<i>Christmas</i> <i>also tarry</i> <i>against</i>	3920
	Cuthbert or° he to farne 3ode° þare ſerued he god with' mayne and mode. In chapter ſeuentene	<i>ere went</i>	3925
[p. 106.]	What place it was before I mene°. <sup>2</sup>	<i>mentioned</i>	
They take to him the grave- clothes. <i>Brev.</i> <i>Ebor. in</i> <i>Transl. 2.</i>	þaes clathes to þe biſchop þai bed° þat war on cuthbert cledde°. To take þair giftes he was fayne°, And als to hey <sup>3</sup> þe miracle he was ful bayne°. he kiſt þe clathes as <sup>4</sup> þai hade bene laſyde° And on þe ſaint body brasyde°.	<i>offered</i> <i>clad</i> <i>glad</i> <i>ready</i> <i>laced</i> <i>braced</i>	3930
he orders new ones,	Takes°, he ſays, new clathes for þir°, him to clethe agayne 3e ſtir, And in 3our toumbe <sup>5</sup> þat 3e ordayne, With' wirschip lays° him in agayne.	<i>take ye these</i>	3935
and that the body be placed in a cheſt. <i>Brev.</i> <i>Ebor. in</i> <i>Transl. 3.</i>	Certaynly, he ſayes, I wate° It ſall' nozt be of lange date þis place be voyde, <sup>6</sup> and fare o myſſ°, þat with' ſlike myracles halowed is; And þat man is mykil bliſt, To whaim þat god gyf liſt°	<i>reverence lay ye</i> <i>wot</i> <i>amiss</i>  <i>pleases to give</i>	3940

<sup>1</sup> Compare with ll. 703-4 and note there.

<sup>2</sup> l. 2178.

<sup>3</sup> Should probably be 'her,' hear; cf. Bede.

<sup>4</sup> Supply 'if.'

<sup>5</sup> 'Theca' (Bede), and see l. 3884 n,

<sup>6</sup> 'Non diu remanebit vacuus.'

A.D. 698.	Restyng place in þis stede		3945
	Fra þe time þat he be dede.		
	he addis to° some of bedis verse,	<i>too</i>	
	þe whilk here nedys noȝt to reherse.		
	Fra he had þe verse rehersyd, <sup>2</sup>		
	With' teres and sorow his hert persyd°,	<i>pierced</i>	3950
	his brethir° in all' þing did	<i>brethren</i>	
	With' þe body as he bid,		
The first enshrine- ment.	þai sett it on þe pauement		
	In a ray° full' reuerent. <sup>3</sup>	<i>array</i>	
Bede, xliiii.; not in <i>Vit.</i> <i>Anon.</i> <sup>4</sup> Burial of Eadberht in Cuth- bert's grave. <i>Brev.</i> <i>Ebor.</i> in Transl. 3.	<b>H</b> ere° how on Edbart dede body Cuthbert bere° was made to ly.	<i>hear</i> <i>Cam xliij.</i> <i>feretory</i>	3955
	In þat tyme bischop Edbart	<i>Mors Edbarti.</i> <sup>5</sup>	
	Wex full' seke and oute of whart°,	<i>health</i>	
	So þat before þe Nonas of Maij		
	he dyed opon þe next day. <sup>6</sup>		3960
	he was lange seke or° he dyed,	<i>ere</i>	
	þarfor to god he prayed and cryed,		
	he suld noȝt sodanly heyn gang°,	<i>hence go</i>	
	Bot be pyned° in sekenes lang.	<i>tormented</i>	
	his blissed cors þai byryde		3965
[p. 107.]	In saint cuthbert graue to byde ;		
The chest placed above him.	þe kist abouen his graue <sup>7</sup> þai layde,		
	In þe whilk þai had arayde		
	Saint cuthbert body forto be ;		

<sup>1</sup> There are in Bede's prose life eighteen lines of elegiacs, which, perhaps, our English writer could not translate to his satisfaction. They consist of reflections on death, burial, and resurrection. Bede says: 'Adjecitque mirando, quæ quondam versibus dixi, et ait, *Quis Domini expedit,*' etc., which seems to mean that Bede had some time previously put Eadberht's words into Latin verse. They are not in the poetical life.

<sup>2</sup> Our writer evidently thought that Eadberht recited *the verses*, which is possible, for Bede was at this time about twenty-six years old.

<sup>3</sup> Bede's words are: 'involutum novo amictu corpus levique in theca reconditum, super pavimentum sanctuarii composuerunt.'

<sup>4</sup> Which makes it probable that it was written before the death of Eadberht.

<sup>5</sup> In late hand.

<sup>6</sup> *I.e.* on May 6 (see *Eecl. Hist.* iv. 30; *Acta SS. Maii*, ii. 107). He had covered with lead both the walls and the roof of the church of Lindisfarne, which had been built by Bishop Finan, after the Scottish fashion, of hewn oak, like the existing church of Little Greenstead in Essex, and thatched with reeds. (*Eecl. Hist.* iii. 25.)

<sup>7</sup> 'Adposuerunt desuper arcam' (Bede).

A.D. 698. On þis wyse entierd° was he. *interred* 3970  
 Miracles. Many myracle was þare fulfilled,  
 Als° be þe clathes þat cuthbert hylled°. *also covered*

Bede, xlv.; *How at his graue here may 3e lere* *Ca<sup>m</sup> xlviij.*  
*Vit. Anon.* **H** A seke man was made hale and fere°. *sound*  
 iv. 16.

Willi-  
 brod's  
 clerk  
 healed. þare come oure þe se fame° *foam* 3975  
 A gude mannes clerk, wilbrode his name.

Wilbrodus was bischop of fresouns° lande. *Frisian*  
 he ostyd° at haly eland, *lodged*  
 þar he fell' in sekene grete,  
 In poynt to dye, neuer to ete mete. 3980

At þe last slyke° thoght he hade, *such*  
 þat to his seruand he prayde and bade° *begged*  
 þat he suld hy° him sone *hasten*

On sonday when þe messe was done,  
 And bere him to saint cuthbert graue; 3985

þare he hoped some hele° to haue, *health*  
 Or ellis sone of° lyfe be past, *from*  
 To wende to ioi þat euer sall' last.

his seruand did as he bed,  
 Vnto þe kirke he him led, 3990

On his staff leenand;  
 he bare him vp, he myght no3t stande.  
 At cuthbert graue he him° layde *himself*

On his knees, and þare he prayde  
 For his heele° to þe saint. *health* 3995

Of his diseese he made grete playnt,  
 Whils° in a while he felde° his strenth' *till felt*  
 So encrease his lyfe to lenth'°, *lengthen*

With' outen help vp he rase  
 And on his fete away he gase°; *goes* 4000

With' in a while aftir warde,  
 All' hale° whider he walde he farde°. *quite well journeyed*

[p. 108.]  
 Bede, xlv.; **A** man in paralisie here see, *Ca<sup>m</sup> xlv.*  
*Vit. Anon.* Thurgh' cuthbert shone° heelyd was he. *shoes*  
 iv. 17.

A paralytic  
 healed. þare was a 3onge man þat tide, 4005  
 In a mynster þare beside,

A.D. 698.	he was seke in a paralisy, he myght noȝt welde <sup>o</sup> his body.	<i>have power over</i>	
	his abbot wist and wele knew, At Eland was leechis wise I newe <sup>o</sup> ;	<i>enough</i>	4010
Wise leeches at Holy Island,	he sent him þider and þaim besoght Forto heele him gif þai moght. þe bischope also prayed him fore <sup>o</sup> , To helpe his heele <sup>o</sup> to restore.	<i>for him</i> <i>health</i>	
	þe leechis did þair bysynes, þai profit nouthir mare no les.		4015
	þe sekenes wex ay mare and mare, þe seke man had sa mykel care <sup>o</sup> ,	<i>trouble</i>	
	þat na membre myght he moue Bot his mouthe to his behoue <sup>o</sup> .	<i>Reliquie i. calcei, para- liticie [sic] sanarunt.<sup>1</sup></i> <i>behoof</i>	4020
	Sen <sup>o</sup> he fande na helpe in man, Of god helpe he asked þan, þe whilk his mercy to vs delys <sup>o</sup> ,	<i>since</i> <i>deals</i>	
	And all' oure sekenes thurgh' grace he helys. he prayde his seruand to him bryng		4025
	Of saint cuthbert some thing ; he trowed be vertu of þat To be heelid, gif he oght <sup>o</sup> gat.	<i>augh<sup>t</sup></i>	
	þe seruand to þe abbot went, Cuthbert shone of he hent <sup>o</sup> ,	<i>shoes off he took</i>	4030
but no help till St. Cuthbert's shoes are brought.	þe whilk in graue hild <sup>o</sup> his fete. þaim he gat his bale to bete <sup>o</sup> ,	<i>covered</i> <i>trouble to amend</i>	
	With' þaim þe seke man fete he hilde, For þare þe paralisy first dilde <sup>o</sup> .	<i>benumbed ? grieved ?</i>	
	It was begynnyng of þe nyght, Alsone <sup>o</sup> þe seke man slepid on right ;		4035
	Aboute mydnyght he begynnes Forto drawe to him his shynnes.	<i>immediately</i>	
	þe seruands þat him waked <sup>o</sup> and sowe <sup>o</sup> ,	<i>watched</i> <i>saw</i>	
	Ilkane <sup>o</sup> saide to his felowe, his heele <sup>o</sup> begynnes at þe fote	<i>each one</i> <i>health</i>	4040
[p. 109.]	In to his body aboute to schote <sup>o</sup> , Be vertu of ȝone <sup>o</sup> reliks	<i>shoot</i> <i>yon</i>	
	þat apon his fete stiks.		

<sup>1</sup> In hand of sixteenth century.



A.D. 698.  
The bells  
for matins.

To rynge to matyns þai began, 4045  
 Þe sounde of belles wakend him þan ;  
 he feld° him hale in syn° and vayne°, *felt sincw vein*  
 he thanked god with' all' his mayne°. *strength*  
 he rase vp on fote and 3ode°, *went*  
 All' þe matyns tyme he stode, 4050  
 And psalmody sange and sayde ;  
 All' men þat knew him wer wele payde°. *pleased*  
 On þe morne° he went to kirke, *morrow*  
 To loue° his god he was no3t yrke° ; *praise weary*  
 he went aboute to haly place, 4055  
 To pray and thanke god of his grace.

A.D. 699.  
Bede, xlvi.;  
not in *Vit.*  
*Anon.*<sup>1</sup>  
Felgild  
healed by  
a portion of  
a calf-skin.

*H*ere it is told vs *Cam xlvi.*  
*how an ankir hight felgyldus*<sup>2</sup>  
*Thurgh' þe coueryng of cuthbert wall'*  
*his bolnyd° face had clen sid all'.* *swollen* 4060  
 Whethir of cuthbert it sall' be talde  
 Or of his successour Edelwalde,<sup>3</sup>  
 God wate°, þat knawes all' thing, *wot*  
 To whaim it es maste cordyng°. *accordant*  
 Edylwald was a man expert, 4065  
 Euen° gyuen to god with' cuthbert, *equally*  
 þar fore to bathe it may acorde,  
 Grauntande þe grace of our lorde  
 helpand þe faithe of felgide<sup>4</sup>,  
 In whaim þis miracle was fulfilled. 4070  
 Felgylde was þe ankir thrid  
 þat in Farne gude dedis did ;  
 he was past seuenty 3ere  
 Or° he come þat lyfe to lere°. *ere learn*  
 Fra þat seint cuthbert was deed, 4075  
 Edilwaldus come in his steed, *Edilwaldus Cuthberti*  
 And in Farne eland duelt, *successor*<sup>5</sup>  
 In ankir lyfe whil he suelt°. *till he died*

Aedilwald  
succeeded  
Cuthbert  
as hermit  
in Farne.

<sup>1</sup> Cf. note on ch. xliii.  
<sup>2</sup> Nothing more is known of Felgild than what we are here told.  
<sup>3</sup> See *Dict. Chr. Biogr.* ii. 228. His name is in the *Liber Vitæ*, first on the list of anchorets.  
<sup>4</sup> So in MS. for Felgilde (cf. l. 4071).  
<sup>5</sup> In hand of sixteenth century.



A.D. 699.	his face was deformed and bolnyd°	<i>swelled</i>	4115
	And with' rede salfleme° suolnyd.	<i>carbuncle?</i>	
[p. 111.]	It had takyns° of grete sekeneſ	<i>signs</i>	
	To come, þe same his brethir ges°;	<i>brethren guess</i>	
	Whils þat he emang þaim leued,		
	þe same bolnyng þan him greued.		4120
	When he was sett solitary,		
	his body sett he lital by,		
	Bot, as a man in prisoun sparde°,	<i>shut up</i>	
	To kepe° his cors° toke na rewarde°.	<i>attend to body regard</i>	
	Nouthir of ayre na of sonn		4125
	To refresching was he wonn°.	<i>accustomed</i>	
	þe bolnyng in his face wex grete,		
	And had þarto a noyfull° hete;	<i>hurtful</i>	
	þarfore he dred it suld him make		
	his ankir leuyng° to forsake;	<i>living</i>	4130
	þarfore treuly he supposed,		
	Be° helpe of þaim þat þare ware closed°,	<i>by enclosed</i>	
	What <sup>1</sup> lyfe him lyked forto sue°,	<i>follow</i>	
	To be helyd: he supposyd trewe.	<i>Cooperimentum, i.e. vitulina pellis sanavit tumorem faciei<sup>2</sup></i>	
He washes his face in water in which a portion of the skin has been put, and is soon quite well.	he toke a party° of þe skynn, <i>part</i>	<i>clear</i>	4136
	And put it in to watir thynn°;		
	þar with' all' he waschid his face,		
	he was all' hale in short space.		
	All' þe bolnyng went away,		
	And þe scurfe° with' in a° day.	<i>scab one</i>	4140
	þis myracle to saint bede telde		
Testimony of a priest of Jarrow.	A preste religouse in Jarowe duellyd;		
	Saynt bede and he to gydir		
	Duelt þare in a mynster.		
	þe preste graped° felgyld vysage°,	<i>felt face</i>	4145
	As he saide, thurgh' a wyndowe stage. <sup>3</sup>		
	Felgyld affermed þe prestes sawe°	<i>saying</i>	
	To many men þat him knawe.		
	He leuyd eftir many 3ere		
	Of þat sekeneſ hale and fere°,	<i>well</i>	4150

<sup>1</sup> Read 'whas,' whose.

<sup>2</sup> In hand of sixteenth century.

<sup>3</sup> 'Stage' occurs in M. E. as scaffold, platform, stand, station, shelf, step.

A.D. 699.

Thurgh' myght.of god þat all' gude deelys  
 And all' maner of sekenes heelys.  
 With' his mercy he vs amend,  
 And bring vs to blisse with' outhen ende. Amen.

[p. 112.]

*Explicit liber de sanctissima vita et miraculis preciosis gloriosissimi et incorrupti confessoris Cuthberti.*

*Et hic incipiunt quedam miracula eiusdem preciosissimi confessoris post transitum suum de hac vita*

## BOOK III.

Here begynnes þe buke thrid, 4155  
Of diuers miracles þat cuthbert did.

Miracles  
after Cuth-  
bert's  
death.

**N**ow I think to chaunge my stile, *Caput primum*  
Of cuthbert myracles to tell' a while,  
Aftir° þe thrid buke<sup>1</sup> *according to*  
Of þe storys of yngeland  
Of bede sayng; I þaim fand, 4160  
When I þare on luke.

A.D. 698.  
Bede, *E.H.*  
iv. 31.  
Beado-  
theñg  
healed of  
palsy.

In haly eland abbay,  
þare was a monke þat many day  
þare was hostilere°. *guest-master* 4165  
Beaddodhen was his name,  
he was a man of gude fame,  
Knawen bathe nere and ferr.

Clothes  
washed in  
the sea.

It fell' on a day þat he  
Wasched clathes in þe se, 4170  
To his office pertened.

In his way hame comand,  
he fell' in sekenes sodand,  
And gretely he him mened°, *bemoaned himself*  
So þat to þe erth' he fell'; 4175  
his sekenes began to suell'°, *increase*  
he myght vnnethes° vp ryse. *hardly*

When he rase vp he feld° *felt*  
þat a paralisy him held

Hemi-  
plegia.  
his half syde on slyke° a wyse, *such* 4180  
þat on a staffe him nede to leend°, *lean*  
To his abbay forto wende,  
With trauell'° and with' wo. *labour*

<sup>1</sup> See above, p. 2, n. 3.

A.D. 698.	þe sekenes on þat day noȝt rest, And on þe nyght it so encrest,			4185
[p. 113.]	He myght vnnethis go°.	<i>hardly walk</i>		
	At þe last, be gude auysment°, To saint cuthbert tounge he went,	<i>advice</i>		
St. Cuthbert's tomb.	Lenand on his staffe. On his knees he knelyd in hy°, And prayde god of his mercy	<i>haste</i>		4190
	þat he his hele° myght haue, Or elles, gif he sulde lange be seke, þat he were pacient and meke,	<i>health</i>		
	God of his grace he prayde.			4195
The sick man's dream.	he fell' on slepe, he dremyd <sup>1</sup> þat A large hande on his hede plat°	<i>flat</i>		
	On þe seke syde was layde. Alson als þat hande him neght°, Of his seknes all' þe weght	<i>approached</i>		4200
	Began to passe away. he wakend and all' hale vp rase, Thankand god, and to his brethir° gase	<i>brethren</i>		
	And telled his dreme verray°.	<i>true</i>		
	þai loued° god and were all' glad þat on þat wyse his heele° he had,	<i>praised</i>		4205
	And he to his office Went agayne, and reuled it wele. þare fell' to him happe° and sele°	<i>health</i>		
	For his gude seruice.	<i>fortune</i> <i>happiness</i>		4210
A.D. 728. Bede, <i>E.H.</i> iv. 32.	<b>B</b> ede telles in þe same boke <i>How a man his heele° toke,</i> <i>² had sekenes in his eye,</i> <i>At þe reliks of saint cuthbert;</i> <i>On one° his eye was hale and whart°;</i> <i>he thanked god enterly°.</i>	<i>health</i>	<i>anon</i> <i>sound</i>	4215
		<i>heartily</i>		

<sup>1</sup> Bede does not say that he dreamed, but that, having fallen while praying into a condition resembling sleep (*velut in soporem solutus*), he felt the hand touch his head. In the illumination in the Lawson MS. (c. 1150), the hand is represented as issuing from the upper part of a tomb over which a burning lamp is suspended from the roof of a Romanesque building, and touching the head of Beadotheng. (Raine's *St. Cuthbert*, 71; *Yks. Arch. Journal*, iv. 110.)

<sup>2</sup> Ellipsis of relative pronoun.

A.D. 728. The min- ster of Dacre, near Ulleswater.	Besyde þe water of dacore <sup>1</sup> Stode a mynster here before°, þat dacore was called.	<i>heretofore</i>	
	þare was a gude man, sothbert <sup>2</sup> hight, þe whilk þat time þe abbay ryght° Reuled, and had in halde°.	<i>rightly</i> <i>possession</i>	4220
[p. 114.]	A 3onge man of þat mynster Grete disees he gun° suffir	<i>did</i>	
A stye in the eyelid.	In his eye lidd. It was gretely bolned° and beeled° ; Lechis° walde fayne it had bene heeled, Bot na gude þai did.	<i>swelled</i> <i>suppurated</i> <i>physicians</i>	4225
Consulta- tion of monastic surgeons.	Some bad þe bolnyng cutt away, Some þai saide þarto nay, þat were grete perill’.		4230
	Ay þe lenger mare and mare Ilk a day his eye wex sare, To° tyme þat it befell’, Be° þe reliks of þe saint þe sarnes° sone it was astaynt°, And heeled thurgh’ goddis grace.	<i>until</i> <i>by</i> <i>soreness</i> <i>stopped</i>	4235
St. Cuth- bert’s hair	When monkes fande cuthberts body In his toumbe all’ hale ly, Parte of his hare þai brace°, And for reliks to frendis þai gaue, þat prayde þar of þat þai myght haue ; Fra ferr place þai it fett° <sup>3</sup> . þare was a monke þat hight thridred <sup>4</sup> had þar of, and, as we rede, he was anes° þare abbot. On a day when him list° he vnclosid þe reliks kyst°, And gaf parte to a frende. he saide, lay vp þe remenand, To þe 3ong man by standand, þat his sare eye mende°.	<i>took</i> <i>fetched</i> <i>once</i> <i>it pleased him</i> <i>chest</i> <i>bemoaned</i>	4240 4245

<sup>1</sup> A stream taking its name from Dacre, in Cumberland, by which it passes.

<sup>2</sup> Suidbert, of whom nothing further is known.

<sup>3</sup> So in MS. ; the rime requires ‘fott.’

<sup>4</sup> Thrythred ; his name occurs among those of abbot-priests in the *Liber Vitæ*, p. 6.

A.D. 728. is laid on the sore eyelid.	he laide þe harø on his eye lidd, Abouen° þe bolnyng° euen ymidd; Sone° hope of helpe he had. When he had þus his eye arayd°, þe reliks vp agayn he layde, As þe monke him bad. Twa oures of þe day was past; Be þe sext oure° at þe last, Be fore þe mete°, it vale°.	<i>over swelling</i> <i>soon</i> <i>dressed</i> <i>by midday</i> <i>dinner time went down? availed?</i>	4255
The stye breaks, and [p. 115.] all the swelling disappears.	his eye with' his hande he graded°; All' þe bolnyng was eschaped, he fande his eye all' hale°.	<i>felt</i> <i>whole</i>	

## MIRACULUM DE REGE ELFRIDO.

<b>W</b> ho so lykēs, here sall' he lere° how cuthbert come and anes° apere As a pilgryme pure°, At Elfride house almose to craue. <sup>1</sup> A seruand half a lafe° him gaue, Forth fra þeyn° he fore°. þe same lafe-þe seruande þat he had cutte all' hale he fande; þus fell° þis ferly° thing. Also sone, with' in a stert°, Thurgh' helpe of saint cuthbert, Elfride was crowned kyng. <sup>2</sup>	<i>learn</i> <i>once</i> <i>poor</i> <i>loaf</i> <i>thence went</i> <i>befell wondrous</i> <i>short time</i>	4266    4270    4275
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<sup>1</sup> The *Historia de S. Cuthberto auctore anonymo*, in the Surtees Society's vol. 51, *Symeonis Dunelm. Opera et Collectanea*, i. pp. 138-157, and in the Rolls series *Symeon*, i. 196-214, is the earliest authority for the stories of St. Cuthbert's appearance to Alfred, of the waves turned into blood, of Onlafbald, and of the Scots swallowed up, which have been adopted by Symeon, as well as in the *Auctarium de Miraculis et Translationibus* (Rolls ser.), or *Hist. Translationis* (Boll.), or *Liber de Translationibus et Miraculis* (Bened.), or *Hist. Translationum* (Surtees), which our writer now follows, and which begins 'Deus Omnipotens, iuste miscricors, misericorditerque justus.' This latter has been printed in part, and with large insertions from Symeon, in the Bollandists' *Acta Sanctorum*, Mar. 20, and in the *Acta SS. Ord. Ben. sæc. iv. P. ii. 292*. More recently, and for the first time in a complete form, it has appeared in the Surtees Society's volume 51, pp. 158-201, and lastly in the *Symeon* published in the Rolls series, i. 229-261, ii. 333-362. In the introductions to these editions will be found accounts of the work (or works), and of the MSS. containing it. It is attributed to some nameless monk of Durham who wrote early in the twelfth century. It exists in a variety of recensions, and an original portion may have been added to from time to time. Mr. Arnold treats it as consisting of two distinct works (*Rolls ser. Symeon*, Introd. to vol. i. § 20).

<sup>2</sup> This story of King Alfred is beautifully told in Freeman's *Old-English*



*Auctarium de  
Miraculis,*  
i.

	<b>A</b> ll' myghti god and mercyfull', And with' mercy ryghtfull', Of his dome° walde dispose	<i>judgment</i>	4280
	Englyssh folke, for þaire foly, With' scharpe stoure° to chasty, And in care° to close°.	<i>conflict</i> <i>trouble</i>	<i>shut in</i>
A.D. 866.	Of paynynms pople a grete hoste, Of danes and of frysons° with' grete boste, Entird Ingland with' in.	<i>Frisians</i>	4285
Invasion by Ubba and Half- dene.	Vbba þe frisons folke ledd, halfden þe danes, thre hostis° þai spredd, Wanes° and walles to wynn.	<i>armies</i> <i>dwellings</i>	
	Ane of þe hostes to 3orke yode°, All' þat regioun rent and rode, <sup>1</sup> þai held it as þair awen.	<i>went</i>	4290
	þe walles of 3orke þai reparald°, þair housyng hamely° þare þai held, As kyngs men had bene knawen. <sup>2</sup>	<i>repaired</i> <i>domestic</i>	4295
	And þe tothir hostis twa, To þe southe saxons þai ga, And to mers° lande ;	<i>Mercia</i>	
[p. 116.]	þare þai robbe, sla, and brynn And heryes° houses and many Inne° And wanes° þai were wastande.	<i>harry</i> <i>homes</i> <i>dwellings</i>	4300
	Diuerse kirkes þai defoyled And with' þair synn schent° and suyled, And pitousley þaim pollute.	<i>disgraced</i>	
	At þe auters° prestes þai slewe, Slike bitter bale aboute þai brewe°, To warne° þaim was na bote°,	<i>altars</i> <i>contrive</i> <i>forbid</i> <i>no good</i>	4305

*History*, 1873, p. 127, and it is pointed out that there are two reasons for supposing that Alfred considered himself to be under the special protection of St. Cuthbert: first, that a Northumbrian writer should tell so long a story of a West-Saxon king, and secondly, that the parish church of Wells is dedicated to St. Cuthbert, who was hardly known in southern England (p. 130).

<sup>1</sup> 'Eboracæ civitatis mænia una ex his [turmis] restauravit regionemque in circuitu incolens ibidem pausavit.' The meaning of 'rent and rode' is uncertain.

<sup>2</sup> York was, during the greater part of the Roman occupation of Britain, the seat of the government and a great military centre, and the emperor Severus died there. It was the capital of Deira under the pagan Ælle and under the Christian Edwin, the founder of the minster and of the see. The memory of these times still survives in the designation of the church of the Holy Trinity *in curia regis*.

A.D. 866.	þat men of þaim treuly tell'		
Ps. lxxix. (lxxviii.) 3; lxxiv. (lxxiii.) 7.	þe prophecy þat þe prophet spell'° Of ierusalem ; how paynynms þare mennes blode zett° oute, As it were water, all' aboute, Pere myght na thing þaim stem. Also grete god sayntuary þai brynt with' fyre bitterly, þe tabernacle of þe name þai pollute, and zit forthirmare þai kyndild mykil mare care°, And schaped° diuerse schame. þai rauyst virgines, wedd wyues þai toke, Barnes° fra þair moder pappes þai schoke, And slange þaim to þe grounde. Some þai hange vp by þe fete, þare was na wyght° þair boste° to bete°, Na° þaim to confounde. þai spared nouthir kynn na kyth', Man na woman þat þai mett with', In na degre na age. þair bestely rancoure was so ruyde, þat, oute tane° Elfride, þai destruyde All' þe kynges lynage ; he first Edwarde fader was. Fra paynynms persuyt all' ane° he pas, To glasynbery he glade°, þare, in myres and maress°, Forto sitt° in sikernes°. Thre zere þare he bade° <sup>1</sup> With' his wyfe and few menye° ; In nede and drede was noy° to se, þis lorde whare he lende°, Whils° þe pitfull' prince of pees þe proude paynynms suyte° walde sees°, And be his folk frende, Be fore a none°, for nede of mete, Elfride men fared° fyssh' to gete ; All' bot he and his wyfe,	<i>pronounces</i>	4310
		<i>poured</i>	
			4315
		<i>trouble</i>	
		<i>wrought</i>	
			4320
		<i>children</i>	
		<i>person boasting repress</i>	
		<i>nor</i>	4325
		<i>except</i>	4330
Alfred re- tires to Glaston- bury. C. AD 877		<i>alone</i>	
		<i>went</i>	
		<i>marsh</i>	4335
		<i>rest security</i>	
		<i>abode</i>	
[p. 117.]		<i>small household</i>	
		<i>hurt</i>	
		<i>dwelt</i>	4340
		<i>until</i>	
		<i>pursuit stop</i>	
		<i>before one noon</i>	
		<i>went</i>	4345

<sup>1</sup> Freeman points out two mistakes : Alfred was not hid for three years, and it was not at Glastonbury but in Athelney that he was hid.

A.D. 878.	And a seruand þaim to sarofe <sup>o</sup> <sup>1</sup> .	<i>serve</i>	
	þare was litil to take of,		
Cuthbert appears as a pilgrim and asks for alms.	þai ledde a pure <sup>o</sup> lyfe.	<i>poor</i>	
	Sa it betid <sup>o</sup> þe same tyme,	<i>happened</i>	4350
	þare come ane as a pilgryme,		
	And asked almouſe dede.		
	Elfride he was glad and blithie,		
	And to his seruand ſaide als ſwythe <sup>o</sup> ,	<i>immediately</i>	
	Of þis pure <sup>o</sup> man haue hede <sup>o</sup> .	<i>poor heed</i>	4355
	þe seruand ſaide, ſir, in þis ſteede <sup>o</sup>	<i>place</i>	
	Es noȝt left bot a lafe <sup>o</sup> of breede,	<i>loaf</i>	
	And a litill' wyne,		
	Forto fede ȝow þis a <sup>o</sup> day ;	<i>one</i>	
	þis I rekyn bot ſchorte aray		4360
	To ȝow and all' ȝour hyne <sup>o</sup> .	<i>people</i>	
	Elfride thanked god þan,		
	þat hime pure, by his pure man,		
	To vysyte walde vouche ſafe		
	In ſlyke a place <sup>2</sup> ſtode fer fra men.		4365
	þe <sup>o</sup> pure man halfe þe wyne beken <sup>o</sup>	<i>to the deliver</i>	
	he bad, <sup>3</sup> and half þe lafe ;		
	God loues a gyfer glade.		
	þe seruand did as he him bade,		
	þe pure pilgryme it takys ;		4370
	To þe seruand ſone he ſayes,		
	Thanke þi lorde be <sup>o</sup> all' wayes,	<i>by</i>	
	þat me þus mery <sup>o</sup> makes.	<i>happy</i>	
	Sikerly <sup>o</sup> I hope and trowe	<i>surely</i>	
[p. 118.]	þat grete god ſall' rewarde ȝow		4375
	For ȝour' compaſſioun.		
	þe seruand all' þis <sup>o</sup> wordes recorde <sup>o</sup> ,	<i>these bore in mind</i>	
	And forto ſchew þaim to his lorde		
	baynely <sup>o</sup> he him boune <sup>o</sup> .	<i>readily set off</i>	
	To þe place þare <sup>o</sup> he þe pure man left	<i>where</i>	4380
	he wendis, to ſpeke with' him eft <sup>o</sup> ;	<i>after</i>	
	Away þen <sup>o</sup> was he <sup>4</sup> went <sup>o</sup> .	<i>thence gone</i>	

<sup>1</sup> Cf. l. 4114.

<sup>2</sup> Ellipsis of relative pronoun.

<sup>3</sup> Alfred bade that half of each should be bestowed (erogari) on the poor man.

<sup>4</sup> *I.e.* the poor pilgrim.

A.D. 878.	he fande þe wyne, þe lafe all' hale <sup>o</sup> ,	<i>whole</i>	
	he meruaylde mykil, and teld þis tale.		
	his lorde þarto toke tent <sup>o</sup> ;	<i>heed</i>	4385
	Bathe he and his wyfe þat tyde		
	Of þis miracle was astonyd,		
	And soght whare he had gane.		
	Nouthir of his þeyn <sup>o</sup> wendyng,	<i>thence</i>	
	Na of his hider comyng,		4390
	Takyn <sup>o</sup> fande þai nane.	<i>token</i>	
	þare myght na man take his trace <sup>o</sup>	<i>steps</i>	
	With' outen schipping to þat place, <sup>1</sup>		
	For waters þat were depe.		
	It neghid nere þe tyme of none,		4395
	þe fisshers hyed <sup>o</sup> þaim hame sone,	<i>hastened</i>	
	þe houre of mete to kepe.		
Extraor- dinary draught of fishes.	Thre botefull' of ffysche þai broght;		
	So mykel ffysche ffanged <sup>o</sup> þai nozt	<i>took</i>	
	þat thre zere before.		4400
	Of goddis grace þai were a glade,		
	þat in diseese <sup>o</sup> slike happ þai hade,	<i>distress</i>	
	þat þaim was sent slike <sup>o</sup> store,	<i>such</i>	
	Of þat fode, when <sup>o</sup> þai war fedd.	<i>whence?</i>	
	When nyght come þai busked <sup>o</sup> to bedd';	<i>went</i>	4405
	And sone on slepe þai fell'.		
	Elfride lay wakand all' ane,		
	he thoght trystily <sup>o</sup> and made his mane <sup>o</sup>	<i>sadly</i> <i>moan</i>	
	Of persuyt and of perell'		
	þat þe paynims had putt him to.		4410
	he deuysed what he suld do,		
	he meruaylde als emang <sup>o</sup>	<i>also now and then</i>	
	Of þe pure <sup>o</sup> pilgryme	<i>poor</i>	
	þat had askyd almose of him,		
	And of þe fissue þai fange <sup>o</sup> .	<i>took</i>	4415
A bright light,	As he lay þare lemyd <sup>o</sup> a light	<i>gleamed</i>	
	Sodanly before his syght,		
	þrighter þan þe sonn beeme,		
	All' aboute his bedde it shyned.		
	he meruaylde mykel in his mynde		4420
	of þat lyght leeme <sup>o</sup> .	<i>gleam</i>	

<sup>1</sup> The isle of Athelney, among the marshes of the Parret, in Somerset.

A.D. 878.	All' his greuance he forgettys, his syght on þe lyght he settys, he saw a man eldly°	<i>elderly</i>	
and vision of St. Cuth- bert,	Arayed in abite° of a bischope ; his hare was blak in heued° and tope°, of countenaunce comly ; he bare a boke in his ryght hande Of gospelles with' golde gliterande ; with' perle and stanes precious	<i>habit, dress</i>	4425
	þat text° richely semed arayde.	<i>head tuft of hair</i>	
	Sone to Elfride wordes he saide Were gude and graciose. My frende, he saide, be noȝt aferde þat I haue þus to þe aperde,		4430
	Na° noȝt our° bysy° be.	<i>nor over anxious</i>	
	Of þin enmys haue na drede, In my hight° haue hope and hede, I sall' be helpe to þe.	<i>order, injunction ? promise ?</i>	
	þir frendly wordes made Elfride fayne° ; he was freke° his name to frayne°, and what he was, and when°.	<i>glad eager ask whence</i>	4440
	he smyled and saide, þat I ame Whaim þou gaf almose of goddis name, þi charite I ken° ;	<i>know</i>	4445
	Me delited mare deuotioun þine þan outhir þi brede or þi wyne ; þou hase a hende° hert.	<i>kind</i>	
	Sen þou askes what I hatte°, I say þe goddis seruand þat Men calde me Cuthbert. <sup>1</sup>	<i>am called</i>	4450
who announces the end of the troubles,	For þis cause I come to þe nowe, Frendly to enfourme þe howe þe paynymys þou sall' reprove. Loue mercy, I þe monest°, Rightwysnes, and þe twa er best ; þi sons lere þere° to loue.	<i>admonish</i>	4455
		<i>teach these</i>	

<sup>1</sup> 'I tell thee that men called me Cuthbert, the servant of God' ('*Servum Dei Cuthbertum me pro certo nominari scias*'). See p. 11, note 2.



A.D. 878.	A hale oste of all' þis lande		
	At assendoun hill' <sup>1</sup> bes° at þi hande,	<i>shall be</i>	4495
	And þe as kyng sall' knawe°,	<i>acknowledge</i>	
	And wende with' þe whider þou will',		
	And stiffly stande in gude and ill',		
	Raunged on a rawe°.	<i>in a row</i>	
	þare sall' þou fight with' þe paynmys,		4500
	And make þaim lose bath' lyfe and lymes,		
	And be þan° crowned kyng.	<i>then</i>	
	Fra° þair dedis were þus deuysed,	<i>after</i>	
	Cuthbert away disparysid°	<i>disappeared</i>	
	In þat lyght lemyng°.	<i>shining</i>	4505
	Of all' þir things þat herd Elfrede,		
	he hoped sikerly° to spede°;	<i>surely prosper</i>	
[p. 121.]	To cuthbert he him° comend.	<i>himself</i>	
Alfred rises betimes.	At morne rathely° vp he rase,	<i>early</i>	
	To þe lande lyghtly° he gase°;	<i>with alacrity goes</i>	4510
	Sone god help him send.		
	he blew his horne as cuthbert bid ;		
	his ennmys herde þare° þai were hid,	<i>where</i>	
	and his frendis in fere°.	<i>together</i>	
	his ennmys herts wex all' agaste,		4515
	his frendes herts were son stedfaste,		
	and confort° was þair chere°. <sup>2</sup>	<i>comforted face</i>	
	When it nere to none drewe,		
	Aftir þe takyn° of cuthbert trewe,	<i>token</i>	
	fyue hundreth' men armed wele		4520
	Come to Elfride, and he þaim talde		
	All' his visioun, þai wex all' balde°,	<i>bold</i>	
	þat god sent þaim slike sele°.	<i>blessing</i>	
His speech to his men.	Gude men, he sais, haue we in mynde		
	how our faders þair lyues hase fynde°,	<i>ended</i>	4525
	what tourments and what [tene?] <sup>3</sup>		
	þai sufferd, for þair synnes and oures ;		
	Of paynmys lorells° þat her by loures°,	<i>scoundrels lurk</i>	
	Our self þe same þai mene°,	<i>intend</i>	

<sup>1</sup> 'Apud montem Assandune.' Symeon (cap. xxv.) also has 'Assandune.' The Northern writers seem to confound *Ethandun* (Edington in Somerset), the place of Alfred's victory, with *Assandun* (Ashington in Essex), where Edmund Ironside was beaten by the Danes in 1016.

<sup>2</sup> 'And their faces were gladdened,' *i.e.* they looked as if comforted.

<sup>3</sup> Cut off in the binding.

a.d. 878.	And restyng p̄lace to our refuyte°	<i>refuge</i>	4530
	3it haue we nane bot beres rebuyte° :	<i>rebuttal, rejection</i>	
	parfore, I 3ow beseke,		
	halde we haly an° entent,	<i>wholly one</i>	
	To do saint cuthbert comandement,		
	As men mylde and meke ;		4535
	To god and him lat vs be leele°,	<i>loyal</i>	
	And with' na dedely synn deele ;		
	leeue vices and vse vertues		
	And he will' helpe vs at our behoue°	<i>need</i>	
	Redely° forto reprove	<i>readily</i>	4540
	3one paynyms þat vs persues°.	<i>persecute</i>	
Then they march to 'Assen- dun,'	þan all' þe hoste with' Elfride,		
	To Assendoun þai turne þat tyde,		
	whare þa warlowes° ware.	<i>those warlocks (impious ones)</i>	
	Stoutely and sternely our men þai mett ;		4545
	All' on strenth' þair thrist° was sett,	<i>trust</i>	
	Oure batell'° <sup>1</sup> to forbarre°.	<i>army hinder</i>	
	Alsome samen° þe batells Joyned,	<i>immediately together</i>	
	With' þair wapens freschly° þai foyned°,	<i>vigorously thrust</i>	
	þe paynyms to dede° war pelt° ;	<i>death forced</i>	4550
	Oure cristen men þai had na harme,		
	Nouthir on heued na on arme,		
	whils þai dede dyntes° delt.	<i>death strokes</i>	
	þare myght men se what it es to traist		
	In goddis grace, and his helpe fraist°,	<i>prove</i>	4555
	and what <sup>2</sup> in pride presome°.	<i>presume</i>	
	Gude men had grace, schrewes ware slongen°,	<i>cast away</i>	
	To drery dede° doune war þai dongen°,	<i>death dashed, knocked</i>	
	Bathe grete man and grome, <sup>3</sup>		
Alfred is crowned king and lord 'of all Britain.'	When Elfride þe victory had wonne,		4560
	he was crounde kyng, and lorde of lond		
	Made, and all' bretayne.		
	Thurgh' all' his lyfe it lyked him to°	<i>it delighted him</i>	
[p. 122.]	Cuthberts comandement to do		
	With' all' his myght and mayne ;		4565

<sup>1</sup> Judges xx. 42 : 'The battle overtook them.'

<sup>2</sup> Supply 'it is to.'

<sup>3</sup> Both captain and common soldier. Cf. Scott, *Marmion*, vi. 34 :

'Groom fought like noble, squire like knight.'



A.D. 878.

And for <sup>o</sup> his hostis <sup>1</sup> in disease <sup>o</sup>	<i>because</i>	<i>affliction</i>	
he toke <sup>o</sup> , and þaim in sese <sup>o</sup> <sup>2</sup>	<i>accepted</i>	<i>seized</i>	
And <sup>o</sup> in his rygalte,	<i>also</i>		
þarfore he stode in strange stoures <sup>o</sup> , <sup>3</sup>	<i>severe conflicts</i>		
And victory, with' hye honoures,			4570
Of ennys ay had he.			

<b>H</b> erkyms how anes <sup>o</sup> on a day	<i>once</i>		
Cuthbert cors ledde <sup>o</sup> a way	<i>borne</i>		
Suld have bene in a schipp;			
A storme began, thre waves in rann,			4575
þe whilk in to rede blode þan			
War turned with' in a whhripp <sup>o</sup> .	<i>an instant</i>		

A.D. 875.  
Auct. de  
Mirac. ii.  
Persecu-  
tion of the  
church.

In þe same tyme, as storys tell',			
Persecucioun fers and fell'			
Noyed all' northumbirland';			4580
Bathe þe lewed <sup>o</sup> men and þe lerde <sup>o</sup> ,	<i>ignorant</i>	<i>learned</i>	
On sere <sup>o</sup> wyse in þat wyked werde <sup>o</sup> ,	<i>divers</i>	<i>fortune</i>	
Sorow were sufferande.			
Of haly Eland þe bischop þan			
Was calde Eardulphus, <sup>4</sup> a nobil man;			4585
Edradus þe abbot <sup>5</sup> hyght,			
he was wise, of vertues nobill',			
þe bischop and he ay of a <sup>o</sup> will'	<i>one</i>		
Ware <sup>o</sup> cuthbert to wirschip ryght.	<i>were</i>		
his cors at haly Eland lay,			4590
þe bischop busked <sup>o</sup> to wende away	<i>prepared</i>		
And it o <sup>o</sup> lande to lede <sup>o</sup> .	<i>of (out of)</i>	<i>convey</i>	
he thoght of cuthbert's testament;			
þe abbot þarto some assent,			
For þus saide blissed bede,			4595

<sup>1</sup> Should probably be 'hestis,' behests.

<sup>2</sup> This seems to be the verb, with the inflection, as often in this work, sacrificed for the rime, and to be taken with the preposition as meaning 'set in' or 'seated in.'

<sup>3</sup> See note at l. 2962. 'Et quoniam sancti Confessoris præcepta, que susceperat in penuria, memoriter tenuit in curia, semper et ubique omnibus adversantium moliminibus prævaluit.'

<sup>4</sup> Sixteenth and last bishop of Lindisfarne, 875-900.

<sup>5</sup> *J.e.* of Carlisle, whence he was summoned by Eardulph that they might consult on what should be done with the holy body under the persecution by the Danes. (Sym. Dun. cap. xxi.)

A.D. 875.	þat saint cuthbert his brethir <sup>o</sup> bade, <sup>1</sup>	<i>brethren</i>	
	þat gif þai ware in slike state stade <sup>o</sup> ,	<i>bested</i>	
	To bow þaim to scismats,		
	þai sulde sone take vp his banes		
	And with' þaim wende oute of þa waness <sup>o</sup>	<i>those abodes</i>	4600
	Forto eschew debats <sup>o</sup> .	<i>strife</i>	
	þarfore gude menn of renoune,		
[p. 123.]	To passe <sup>o</sup> þat persecucioune,	<i>avoid</i>	
	his body þeyn <sup>o</sup> þai bare.	<i>thence</i>	
	Some of þaim sone were boune <sup>o</sup> ,	<i>ready</i>	4605
	Reuly <sup>o</sup> men of religioune,	<i>piteous? orderly?</i>	
	forthe with' þaim to fare.		
The Hali- werfolk.	Cuthbert folk, <sup>2</sup> when þai herde þis,		
	þair household' and þaire house ywis <sup>o</sup>	<i>forsooth</i>	
	þai left, with outen les <sup>o</sup> ,	<i>leasing</i>	4610
	And, with' þair barnes and þair wyues,		
	Aftir him ilkane stryues		
	Wha myght fastest pres ;		
	For whi, þat pople propirly		
	þat duelt in contre <sup>o</sup> cuthbert by,	<i>country</i>	4615
	his awen <sup>o</sup> pople was calde,	<i>own</i>	
	Be cause he kepid þaim oft fra care <sup>o</sup> ;	<i>trouble</i>	
	Als lange als þai loued his lare <sup>o</sup> ,	<i>lore, teaching</i>	
	To na man were þai thralled.		
	Als <sup>o</sup> be cause þai couthe noȝt leue <sup>o</sup>	<i>also live</i>	4620
	Bot vndir him, nowr <sup>o</sup> whare cheue <sup>o</sup>	<i>nor any succeed</i>	
	als oþer folk couthe <sup>o</sup> do.	<i>could</i>	
	For þai <sup>3</sup> in contre noȝt knawen		
	Kan kenne <sup>4</sup> as wele as in þair awen,		
	And gett þaim gudes þarto <sup>o</sup> .	<i>too</i>	4625
	His pepill' in him slike trayste <sup>o</sup> had,	<i>trust</i>	
	þat for few perills were þai radd <sup>o</sup> ,	<i>afraid</i>	
	because, as says þe buke,		
	Wha so did þaim disturblance,		
	Cuthbert oft tyme grete vengeance		4630
	of þair enmys toke.		

<sup>1</sup> *Vide supra*, ll. 3696-3702.

<sup>2</sup> 'Populus ipsius,' the 'haliwerfolk' or holy man's folk.

<sup>3</sup> Namely, 'other folk.'

<sup>4</sup> Know (how to live); 'in extraneis æque ut in propriis degere sciunt terris.'

A.D. 875.

- Bot na man apply to þat meryte,  
 þat cuthbert kepid þaim in slike plite,  
     for many of þaim were schrewes°. *bad men*
- Bot in þis men may fele and fraiste° *prove* 4635  
 What it is in him to traiste,  
     And to loue his lawes.
- þat time, als his will' was,  
 Thurgh' all' england ner hand° þai pas, *nearly*  
     berand his body aboute. 4640
- þe bischope and þe abbot bathe,  
 For labour lang þai wer nere lathe° *nearly loth*  
     To rayke° with slike aroute°;<sup>1</sup> *roam a party*
- Be cause þai had na hope of rest  
 In englande, þarfore þaim thoght it best 4645  
     To yreland forto wende.
- Wyse men þair entent° þai telde, *intention*  
 To þe same þai counselde  
     þar with þe cors to lende°. *land*
- For whi, þai say, it semes to vs 4650  
 To straunge contre he wil we trus°; *pack off*  
     For, gif he here wald duell',  
 Som worthy place in to be laide  
 his corse he walde haue puruayde°, *provided*  
     And to vs som hostell'°. *lodging* 4655

<sup>1</sup> Reginald (xiv., xv.) gives a very curious account of these wanderings for seven years, how the coffin was carried at first on men's shoulders, how they had a tent when other shelter failed, how the people brought them gifts of money, clothes, and food, how they were reduced to great straits and their number diminished until four bearers alone remained, whose names are given, together with the surnames they received from St. Cuthbert's having revealed to them where they should find *Rap* (halter), *Coite* (horse), and *Cretel* (car). 'Eilaf Tod' appears to have been one of the 'schrewes' mentioned l. 4634; according to Reginald, he stole a piece of cheese, was turned by St. Cuthbert into a fox that ran about with the cheese in his mouth, and then back to himself again, whence his surname, continued to his posterity in Reginald's time, and still a common name in the north. Reginald makes no mention of the proposed voyage to Ireland. Symeon gives a similar account of the wanderings, but with much less detail, in chapter xxvii. We have considerable knowledge of their halting-places, if we may depend on the statement of Prior Wessington (1416-46), most probable in itself, that churches and chapels dedicated to St. Cuthbert were founded at them. Raine gives Wessington's list, and traces the probable course of the wanderings from Lindisfarne to Crayke (*St. Cuthbert*, 43 n.) He rejects the legend of the stone coffin floating down the Tweed, so well known through *Marmion*, as a fabrication of the eighteenth century. Eyre gives a similar itinerary (*St. Cuthbert* (1849), 102).

A.D. 875.	Bot goddis wiꝥdome þat none may take <sup>o</sup> , <sup>1</sup>	<i>grasp</i>	
	his mercy þat all' sorowe sall' slake <sup>o</sup> ,	<i>assuage</i>	
	had ordaynd othir wise ;		
[p. 124.]	Of þair trauaile to make an ende,		
	And make his saynt merits be kende <sup>o</sup> ,	<i>known</i>	4660
	he all' ane walde deuysel.		
Working- ton haven.	þai come to derwent water mouth',		
A. 879 <sup>1</sup>	þe bischope, þe abbote, þe pepill' couth' <sup>2</sup> ,		
	To a hauen of þe se,		
	Whare þe next <sup>o</sup> passage	<i>nearest</i>	4665
	In to Irlande with' cariage <sup>o</sup>	<i>by transport</i>	
	þat time was wonte to be.		
	A schipp was ordaynd þar be forne,		
	þe saynt body was in borne,		
	þe bischope eftir sued <sup>o</sup> ,	<i>followed</i>	4670
	þe abbot and þair counsail samen <sup>o</sup> .	<i>council together</i>	
Lamenta- tions of the people.	þe pepill' wist noȝt of þair gamen <sup>o</sup> ,	<i>'game'</i>	
	þar fore alsone <sup>o</sup> þai rewed <sup>o</sup> .	<i>immediately were sorry</i>	
	þe pepill' on þe se banke stode,		
	þe schip sayland away ȝode <sup>o</sup>	<i>went</i>	4675
	Vn to yreland warde.		
	To cuthbert folk þai saide fare wele,		
	þe pepill' it lyked neuer a dele <sup>o</sup> ,	<i>bit</i>	
	þaim thoght þair happe was harde.		
	þai grett <sup>o</sup> , þai sorowed þair sary werde <sup>o</sup> ,	<i>wept fate</i>	4680
	þai fell' all' doune vnto þe erde ;		
	Molle <sup>o</sup> on þair heueds <sup>o</sup> þai scaterd,	<i>mould heads</i>	
	þai make þaire mane <sup>o</sup> , þai raue <sup>o</sup> þair clathes ;	<i>moan rent</i>	
	With' þair neuys <sup>o</sup> and with' þair staues	<i>fists</i>	
	Apon þair breste þai baterd ;		4685
	All' þai cryed, allas þat stounde <sup>o</sup>	<i>time</i>	
	þat þai sulde leue <sup>o</sup> and ga <sup>o</sup> on grounde,	<i>live go</i>	
	And be in slyke myschefe <sup>o</sup> .	<i>such misfortune</i>	
	þai say, our patroune, allas þat while		
	þou ert ledd <sup>o</sup> in to exile,	<i>carried</i>	4690
	And we er left in grefe,		
	þou ert reufully fra vs rest,		
	And we to wolues as schepe er left,		
	With' outen hirde <sup>o</sup> or helpe,	<i>shepherd</i>	

<sup>1</sup> 'Incomprehensibilis.'    <sup>2</sup> Known, *i.e.* by previous mention (4608, 4614).

A.D. 876.	To enmys vs forto vndo.		4695
	Gude fadir, fare agayne° vs to,	<i>come back</i>	
	To þe we crye and 3elpe°.	<i>yelp, call</i>	
[p. 125.] A storm arises.	With' in a while þe wynde chaunged,		
	þe wawes rudely on hight° raunged,	<i>high</i>	
	þar wex a grete tempest ;		4700
	A litil before was faire wedir.		
	þe schip weyued° hider and þidir,	<i>wavered</i>	
	And in þe wawes was kest°.	<i>cast, tossed</i>	
	All' þat were þe schipp with' in,		
	þai lay as deed, mare° and myn° ;	<i>greater lesser</i>	4705
	thre grete wawes in spurned°,	<i>dashed</i>	
	It was meruaylous to tell',		
	Sen° plagis of egypt nane slyke fell'° :	<i>since befell</i>	
Water turned into blood.	þa° wawes to blode þai turned. <sup>1</sup>	<i>those</i>	
	A° lorde god, þi maieste	<i>ah!</i>	4710
	Es meruailous, and þi pite,		
	þat, betakyns° slike,	<i>by tokens</i>	
	Leris° vs þi sayntes forto drede,	<i>teachest</i>	
	To honour þe and þaim in dede,		
	þi lordschipe forto like°.	<i>please</i>	4715
The bishop and abbot see their mistake.	Sone aftir þis harde fitt,		
	þai come agayne to þair witt,		
	þe myracle þai persayued ;		
	þair clathes were all' with' blode by 3ett°,	<i>bedrenched</i>	
	þai sawe þan how þai had bene sett		4720
	And in þe wawes wayued°.	<i>wavered, tossed</i>	
	þai grett° and grete sorow made,	<i>wept</i>	
	þat þai fra þe pople glade°	<i>slipped</i>	
	And left þaim desolate.		

<sup>1</sup> Symeon here says that during this tempest the vessel hee'ed over, and that a copy of the Gospels, adorned with gold, fell overboard and sank to the bottom. It was afterwards picked up uninjured on the shore at Whithorn in Galloway (now Whithorn), whither they had been driven (cap. xxvii.), and remained as one of the most valued treasures of the church; it is now preserved in the Cottonian Library (Nero D. iv.), and known as the Lindisfarne Gospels or Durham Book. The circumstance is not mentioned in the original document as published in the Surtees and Rolls volumes, but the Bollandists insert it here in the same form and connection as does Symeon. In the *Acta SS. Ord. Ben.* p. 298, it is given in connection with the account of the miraculous recovery of the book, which is also as in Symeon. Our translator gives it below, 6799-6804, where he is following Symeon.

A.D. 875.	þai knelyd doune before þe saynt, And prayed for <i>pardoune</i> of þat attaynt <sup>o</sup> , <i>offence</i> þair mysdede to debate <sup>o</sup> . <i>abate</i>	4725
They re- turn to England,	þe sterys man toke þe helme in hande, he turned þe schip agayne to lande, þe wynd is chaungid sone.	4730
	All' þair felaws were full' fayne <sup>o</sup> , <i>glad</i> þa rane <sup>o</sup> vp at þe hauen agayne <i>ran</i> Lightly <sup>o</sup> with' outen hone <sup>o</sup> . <i>quickly delay</i>	
	þa <sup>o</sup> þat for sorowe wepid, <i>those</i> Teerys fra þaim for ioy þan drepid <sup>o</sup> ; <i>trickled</i> 4735 þe bischope and his confers <sup>o</sup> , <i>companions</i> þai grett <sup>o</sup> for sorowe and for schame, <i>wept</i> And forgyfnes of þair blame þai asked with' bitter teerys.	
	All' was forgyuen, þai were att ane <sup>o</sup> ; <i>at one</i> 4740 With' þe cors þai come ilkane <sup>o</sup> <i>each one</i> To a toune calde Crayke. <sup>1</sup>	
and come to Crayke. A.D. 882.	When þat þai were comen þider, With' cuthbert cors all' to gydir, To þe mynster þai rayke <sup>o</sup> . <i>proceed</i> 4745	
	þare was an abbot þat hight Gene, þat with' þe body þai beleue <sup>o</sup> . <i>stay with-</i> þe abbot was wele payde <sup>o</sup> ; <i>pleased</i>	
	In þat mynster moneths foure þai þaim rysted all' at oure <sup>o</sup> , <i>thoroughly</i> 4750 And þe cors þare laide. And 3itt gods grace þat es maste <sup>o</sup> , <i>greatest</i> For <sup>o</sup> þair trauail sulde no3t be waste, <i>so that</i> þair charite to mend <sup>o</sup> , <i>increase</i>	
A.D. 883. [p. 126.]	þe bischop see agayne restored 4755 At conikecestre, <sup>2</sup> as bokes recorde, þan þider to descend.	

<sup>1</sup> The vill of Crayke, near Easingwold, in the North Riding of Yorkshire, had been given by Eegfrith and Theodore to St. Cuthbert in his lifetime, with a circuit of three miles around it, as a resting-place on his journeys to and from York. (Sym. Dun. ix.) Hence it appears on old maps as a little circular spot.

<sup>2</sup> Conchester, or Chester-le-Street, on the little river Cone, about seven miles north of Durham, on the site of a Roman *chester*, as its name implies. The church was of wood. (Sym. Dun. xlv.)

A.D. 883.	Þider þai bare þe saint body, þat before at Eland ly, And aftir 3eres feele°	<i>many</i>	4760
A.D. 995.	To durham, with' þe bischope se, It was broght and 3it þare be, Whare many hase had þaire heele°.	<i>health</i>	

*In þis miracle it es talde,  
A paynym hight onalaybalde  
Sclaundird saint cuthbert;  
At durham, in þe mynster dore,  
he stode stak faste°, and mysse fore°,  
he dyed and lost his whert°.*

*stockstill    fared amiss  
health*

4765

<i>Auct. de Mirac. iii.</i>	Fra þat saynt was to durham <sup>1</sup> broght, And þare þe bischope se° wroght, And monkes to kepe þe cors, Bischope Eardulphe before meende° <sup>2</sup> To þe blisse of heuen wende°, Fra þis werlde made deuorse°.	<i>see</i>	4770
	Alson° a man of grete fame, Cuthhard was kalde his name, Bischope made he was.	<i>mentioned went</i>	
	þe paynyms him oft diseesed°, þe saynt him oft vengyd and meesed°, Sa þat sone þai passe°.	<i>divorce</i>	4775
	þe bischope had grete bysynes To bryng his folk to gudnes; Bathe with' worde and dede; Cuthbert helpid him specially, As it was schewed openly, O t tymes in his nede.	<i>immediately</i>	

Cutheard holds the see, A.D. 901- 915.	þe bischope had grete bysynes To bryng his folk to gudnes; Bathe with' worde and dede; Cuthbert helpid him specially, As it was schewed openly, O t tymes in his nede.	<i>troubled calmed</i>	4780
	In his tyme come ouer þe se A paynyme kyng with' grete naue°, Reginwaldus he hight. <sup>3</sup>	<i>pass by, let him alone</i>	

Rægnald harries the Haliwer- folk. A.D. 912- 915.	In his tyme come ouer þe se A paynyme kyng with' grete naue°, Reginwaldus he hight. <sup>3</sup>	<i>navy</i>	4790
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<sup>1</sup> Read Chester-le-Street. The translator appears to have forgotten himself here.

<sup>2</sup> Line 4585.

<sup>3</sup> This Rægnald or Reginald was a Norwegian viking whose exploits are frequently mentioned in the annals of the time. (Symeon, II. xxvi, Rolls ed.)

A.D.  
912-915.

Of þe contre þe leste and þe maste<sup>o</sup>     *greatest*  
 he slowe or oute of contre chaste<sup>o</sup>,     *chased*

Thurgh' his mykel myght;  
 he occupyd all' cuthbert lande,

[p. 127.]

And parted in to twa knyghts hande,     4795

Be<sup>o</sup> euen porcioune.     *by*

þai were paynymys fers<sup>o</sup> and fell',     *fierce*  
 And wirschipt bathe þe deuel of hell',

To worldly myzt aspyrid;  
 þar fore ay to hell' þai hyed<sup>o</sup>,     *hastened*     4800

For þe deuel he was þair gyde,  
 To bring þaim to be myrid<sup>o</sup>.     *embogged, confounded*

Character  
of Onalaf-  
bald.

And þof þai were bathe schrewes<sup>o</sup>,     *bad men*  
 Onalafbald was of wers thewes<sup>o</sup>     *manners*

To all' men him aboute;     4805

he spared na man of gentryse<sup>o</sup>     *gentle birth*  
 Ne<sup>o</sup> dignite, bot þaim suppryse<sup>o</sup>,     *nor oppressed*  
 And did þaim harme all' oute<sup>o</sup>.     *entirely*

A mare worthy man if he were,  
 Or of kynreden<sup>o</sup> þe nobilere,     *kindred*     4810

Tc him maste harme he did.

To ilk<sup>o</sup> man he was rebellouse,     *each*

In all' his dedys maleciouse,  
 Kyndnes to nane he kyd<sup>o</sup>.     *showed*

þe gude bischope and all' his kirke,     4815

Als<sup>o</sup> þe peple made he irke<sup>o</sup>,     *also troubled*

Thurgh' his malyce knawe[n]<sup>1</sup>.

þe maners<sup>o</sup> þat to þe bischop langed<sup>o</sup>,     *manors belonged*  
 To his power he þaim fanged<sup>o</sup>,     *seized*

And held þaim as his awe[n]<sup>1</sup>.     4820

The bi-  
shop's ex-  
hortations  
rejected  
with scorn.

þe bischope wald haue turned his mode<sup>o</sup>,     *mood*

And oft tyme steryd<sup>o</sup> him to þe gode,     *stirred*

And prayde him syn to l[eue]<sup>1</sup>,

And forsake his paynym lawe<sup>o</sup>,     *religion*

And god his creature<sup>o</sup> to knawe<sup>o</sup>,     *creator acknowledge*     4825

And haly kirke nozt reue<sup>o</sup>.     *plunder*

Als at our<sup>o</sup> he saide him to,     *besides*

Gif þou will' nozt my bidyng do,

And þi mysse<sup>o</sup> amend,     *fault*

<sup>1</sup> Cropped off.



A.D. 912-915.	Cuthbert will' his wranges wrake, And sodayn vengeaunce on þe take, And bring þe to ill' end.			4830
	he þir <sup>o</sup> wordes sett at scorne, And did wers þan he did beforene.	<i>these</i>		
Miraculous punish- ment.	Sa it fell' on a day, In to cuthbert kirke he came, To þe bischope and þe monkes same <sup>o</sup> þus he began to say :		<i>together</i>	4835
	þe manas <sup>o</sup> me with' þis dede cors <sup>o</sup> , Wetes <sup>o</sup> wele of him I gyf na fors <sup>o</sup> , he may noȝt me gayne ; <sup>1</sup>	<i>menace</i>	<i>body</i>	
	Be <sup>o</sup> all' my goddis <sup>2</sup> to ȝow I swere, With' all' my myght I sall' ȝow dere <sup>o</sup> , And him <i>with</i> all' my mayn[e].	<i>know ye</i>	<i>do not care</i>	4840
	Fra þat vnely syre <sup>o</sup> had þus saide þe wordes of Ire, he turned his fote to ga. þe bischope and his brethir knelyd, And besoght god þaim shyld	<i>by</i>	<i>injure</i>	
[p. 128.]	Fra þis warlawe <sup>o</sup> <sup>3</sup> wa <sup>o</sup> . To þe kirke dore he gon <sup>o</sup> pas ; his a <sup>o</sup> fote with' oute was, And his othir with' in ; he stode stille, stiff as a stane, he myght noȝt in ne oute gane <sup>o</sup> , Ne þeyn away wyn <sup>o</sup> . he began to wax all' pale, And sygnes schewed of his inwarde bale <sup>o</sup> ; With' blody eyne he gloryd <sup>o</sup> . þare come rynnand many man, For to wondir on him þan, þat bare of þis recorde. When he had lange þus tourment <sup>o</sup> bene, he cryed orrybelly and confest clene Saint cuthbert halynes.	<i>unhappy knight</i>		4845
		<i>warlock's</i>	<i>woe</i>	4850
		<i>did</i>		
		<i>one</i>		
		<i>go</i>		4855
		<i>thence get away</i>		
		<i>trouble</i>		
		<i>glowered</i>		
				4860
		<i>tormented</i>		
				4865

<sup>1</sup> He may (can do) nought against me.

<sup>2</sup> He swore by Thor and Woden, 'Thor et Othan.' (*Hist. de S. Cuthb.* in Surtees Sym. i. 148; Rolls ser. Sym. i. 209.)

<sup>3</sup> 'Warlowe' may be genitive (warlock's: see l. 4544), or adjectival, or a substantive and 'wa' an adjective. The first and third are more likely.

A.D.  
912-915.

And sone aftir þat, in haste,  
he was compelled to 3elde þe gaste,  
Was full' of wykednes.

Bot þof all'° his late schryft *although*  
Did him nouthir helpe ne thryft°, *profit* 4870

3it neuer þe les  
Othir paynmys were so a dred°, *terrified*  
þat cuthbert men þaire lyfe led  
Aftir ward in pes.

Fra° onalafbalde was sa scard, *from the time* 4875  
þar durst na paynym eftirward  
Assayle, ne harme do

To na thing, lande ne rent,  
þat to saynt cuthbert kirke apent°, *belonged*  
Bot lete þaim rest in ro°. *quiet* 4880

**H**ere° how þe scottys þat cuthbert suyle°, *hear sully, dishonour*  
And haly eland mynster defuyle,  
Sodanly were sonkyn ;

As me<sup>1</sup> talde þat stode by,  
þe erthe opynd sodanly, 4885  
And all' whik° drew þaim in. *alive*

Auct. de  
Mirac. iv.

It was a meruayle talde beforne,  
how onalafbalde was forlorne°, *wholly lost*  
Cuthbert folk noyande°, *annoying*

[p. 129.]

Bot it es meruaile to mene° *relate* 4890

Ravages of  
the Scots.

How þe scottys sonkyn bene°, *were*  
þat struyd° saint cuthbert land. *destroyed*

It fell' aftir many 3ere,  
Fra onalafbalde was bro3t on bere°, *bier*  
þe scottys were gadird sam°; *together* 4895  
Of armed men grete multitude  
Passed oure twede flode°, *Tweed river*

c. A.D. 885.

to cuthbert land þai cam.  
þai slew, þai brent, þai robbed, þai reued°, *plundered*  
þai waste, na wane° standand þai leued, *dwelling* 4900  
þai spared na elde° na gre°, *age degree*

<sup>1</sup> Apparently a miscopying of 'mē' (men).



c. A.D. 885.  
St. Cuthbert ap-  
pears to  
him in a  
dream.

And comfort cast in to his hert,

Slike worde with' him he mell'°. *speaks* 4940

Sir kyng, whi ert þou adred

Of 3one° scottis sa wyde spred? *yon*

þof þi knyghts be fone°, *few*

þou sall' goddis helpe and myne haue,

þe whilk þi few men may° saue, *is able to* 4945

As in many,<sup>1</sup> ful sone;

For why° þin enmys, bot myne þe mare, *because*

þe whilk my pes° wald no3t spare, *peace*

þat paynyms neuer ble. . .<sup>2</sup>

[p. 130.]

In multitude of men þai trayste°, *trust* 4950

Be fore þin eyen sall' be abayste°, *abashed*

And sodanly supprysit°. *suppressed*

As clay of ways I sall' þaim struye°, *destroy*

To 3ow sall' þai do na noye°. *hurt*

þaim semes whik° in 3one stede, *alive* 4955

Bot in syght of grete god

All' 3one oste, bathe euen and od,

þai er acounte as deede.

Bid þine oste° fast be arayde, *host, army*

At morne þi baner be displayde, 4960

With' spere, schelde, and helme.

When þou at þaim begynnes to preese°, *press*

I say þe þan, with' outh lees°, *leasing*

þe erthe sall' þaim ouer whelme,

þou and all' þine sall' be sounde, 4965

And stande sauely on þe grounde,

With' outh appairement°. *injury*

Cuthbert  
disappears,  
and the  
king tells  
his dream  
to the  
army.

Fra° cuthbert had told him his tale, *after*

he disparyscht fra þe kyng hale°, *entirely*

And to heuen he went, 4970

þe kyng wakynd glade and halde°, *bold*

And his dreme to þe oste° talde, *army*

þai were comfort all'.

When morne come, fast þai prest

To þe batell', of a reest°<sup>3</sup> *resolve* 4975

To take þe chaunce myght fall'.

<sup>1</sup> 'Sive in multis, sive in paucis, salvare.'

<sup>2</sup> MS. indistinct here; may perhaps read 'blemysit,' blemished, injured.

<sup>3</sup> With their minds at rest, or made up. Cf. Shakespeare, *Merchant of Venice*, ii. 2: 'I have set up my rest to run away.'

c. A.D. 885.  
As soon as  
they begin  
to fight the  
Scots are  
swallowed  
up.

Alsome as þai to gydir strake°,  
Of þe scottis god toke wrake°,  
Was meruaylouse to mene°.

*struck*  
*vengeance*  
*relate*

þe erthe opynd, þai all' doune sanke,  
Nane of þair bodys on bra° ne banke,  
Was neur aftir sene.

*brae*

4980

Gudered and his oste sam°  
Stode all' sounde, glad of þis gam°,  
And thankid god ilk man.

*together*  
*game*

4985

þis meruayle had ensample  
Of an alde myrakle,  
Of Abiron and datan.

Num. xvii.  
25-33.

*þis miracle tellis vs*

[p. 131.]

þare was an Erle hight tostius,  
hade a knyght hight warwitt°;  
he was slayn sodanly,  
In cuthbert mynster he come forþi°,  
þe fraunchyse to breke of it.

*Barcuith*

*because he came*

4990

*Auct. de*  
*Mirac. v.*  
A.D. 1055-  
1065.

In þe kyng tyme saint Edwarde,<sup>1</sup>  
þar was an erle, him towarde,  
of northumbirland°;

4995

Tostius his name men call'.

Haldan-  
hamal is  
imprisoned  
at Durham.

þare was a schrew° hight aldahamall',  
Was aboute wonand°;

*dwelling near*

5000

he was a manslaer and a thefe,  
To robbe and bryn he was full' lefe°,  
þe erle he oft offend.

*glad*

It befell' þat he was taken,  
And in to stithe° fettirs schakyn,  
To bryng him to his end.

*strong*

5005

his frendes, fra slayng him to saue,  
Many thinges hight° and many gauē<sup>2</sup>.  
þe erle wald na thing ta[ke]<sup>3</sup>,

*promised*

Bot enterly° þe erle he swore  
þat for his baret° and his blore°  
he suld do on him wrake°,

*heartily*

5010

*strife blare*  
*vengeance*

<sup>1</sup> We have the same note of time in the Kirkdale dial inscription, 'in Eadward dagum eñg & in Tosti dagum eorl.'

<sup>2</sup> 'Multa . . . offerebant et plura promittebant.'

<sup>3</sup> Cropped off.

A.D. 1055-  
1065.

Sa þat na golde na siluyr,  
Na gift suld him delyuir,

Bot he sulde dye for syn.

5015

þan þis man was sare agaste,  
And how he myght, his witt he cast,

To cuthbert mynster wyn<sup>o</sup>.

*get*

he lay in durham in prisoun,

With' all' his sleght<sup>o</sup> he made him boune<sup>o</sup>

*cunning**ready*

5020

his fetters forto breke.

he was so straytely<sup>o</sup> loked to,

*strictly*

he myght nozt his will' do,

Bot bade<sup>o</sup> his dede wreke<sup>o</sup>.

*awaited**death penalty*

Sa<sup>o</sup>, in his hert, what for þis<sup>1</sup>

*so*

5025

he had grete dole<sup>o</sup>, and for his mys<sup>o</sup>,

*sorrow**fault*

And grete contricioun.

Sa it befell' at þe last,

helpe of saint cuthbert he ast<sup>o</sup>

*asked*

With' grete deuocion.

5030

he had mare drede of his trespas

þan of þe Erlis manas<sup>o</sup>.

*menace*

In him self he vowed

þat gif he myght wyn a way<sup>o</sup>,

*get away*

Continually aftir þat day

5035

Mend his lyfe he sould.

Whils he made þus mykil care<sup>o</sup>,

*grief*

his fettirs sodanly louse ware ;

God schewed here his gudnes :

þan when a man gretys<sup>o</sup> for his syns,

*weeps*

5040

And oute of his syn wyns<sup>o</sup>,

*departs*

he gettes here forgifnes.

þat he was loused<sup>o</sup> he was glad,

*loosed*

Bot for Jauelers<sup>o</sup> was he rad<sup>o</sup>,

*gaolers**afraid*

And besyd him<sup>o</sup> to eschape.

*busied himself*

5045

On cuthbert he sett all' his trayst<sup>o</sup> ;

*trust*

Bot<sup>o</sup> he him helpe he was abayste<sup>o</sup>

*unless**afraid*

Away forto schape<sup>o</sup>.

*escape*

[p. 132.]

þe Jauelers supposyng<sup>o</sup> had nane

*supposition*

þat he wald away gane<sup>o</sup>,

*go*

5050

Bot he wayted his tyde<sup>o</sup>,

*time*

<sup>1</sup> Read, 'what for this and for his mys, he had grete dole.'

A.D. 1055-  
1065.  
and he  
escapes to  
sanctuary.

þe fettirs of° his fete he strake, *off*  
 To þe mynster his way gun° take *did*  
 And in þar to° gun glide. *also*  
 With' in þe mynster when he come, 5055  
 he barred þe dores all' and some.

Ware° few þar in° þat time, *were therein*  
 For before a litil while,  
 Noght þe space of half a myle,<sup>1</sup>  
 Was done þe houre of pryme. 5060

þe same tyme in þat cite  
 It betid° þe erle to be, *happened*  
 And his courte with' him ;

Barcuith  
breaks into  
the church  
to catch  
him,

Barwytt forsaide, of maste pouste° *power*  
 In þe courte a man was he, 5065  
 Persuyd þe man to nym°. *take*  
 he fand þe mynster 3atis spared° ;  
 As a wodeman° he fared°. *gates closed*  
*madman behaved*

Lat vs þe 3ates vp breke,  
 Do faste, late° vs nozt sees°, *let cease* 5070  
 Lat° we nozt, for þis deed man pees°, *desist peace*  
 On theues vs to wreeke°. *to avenge ourselves*

Gif menslaers and robbours  
 haue here gyrth'° and socours, *sanctuary*  
 þai wil dryue vs to scorne. 5075

Gif 3one thefe be vnponyst,  
 My lorde sal be ouer hey suppryst°, *highly outraged*  
 Oure loose° it is forlorne°. *fame lost*

Slike° wordes ill' and schrewed° *such wicked*  
 Spake þat wode° wryche vn thewed° ; *mad unmannerly* 5080  
 he wist nozt what he spake.

he had vnnethis þir° wordes saide, *scarcely these*  
 Saint cuthbert sodanly him flaide°, *terrified*  
 his pryde was putt obak°. *put aback, repulsed*

but St.  
Cuthbert  
smites him,

him thoght an arow come fra heuen, 5085  
 Thurgh' his heued° to his hert euen *head*  
 he saide him thoght it went ;

<sup>1</sup> Half a mile's walk (about ten minutes), a very common mode of expression. 'He had not slepyd but a while, Not the space of a myle.' (*Ipomydon*, 1465.) On the other hand, distances are measured in Holland by hours, a Dutch 'Uur' being about  $3\frac{2}{3}$  English miles ; so in German, Stunde = 'hour' or 'league.'

A.D. 1055-  
1065.  
[p. 133.]

he cryed, he 3owled°, with tethe he gñayst; *yelled*  
 All' þat beheld him were abayste° *abashed*  
 Of his male talent°. *evil disposition* 5090

þai bare him hame to his In°, *lodging*  
 he spake na worde mare ne myn°, *more nor less*  
 Bot sa° thre days he lay *so*

To þe same houre<sup>1</sup> in mykel pyne°, *torment*  
 And fra° he had so lange lyne°, *after lain* 5095  
 his lyf it went away.

and in  
three days  
he dies.

Whare he was grauen° when he was deed, *buried*  
 Swa mykel stynk was in þat steed,  
 half a 3ere and m[are]<sup>2</sup>,

þat ilk manere of man, 5100  
 And wyfe°, and childe refused þan *woman*  
 þare away to fare°. *that way to go*

The earl  
begins to  
do honour  
to the  
saint,

Fra þat þe Erle saw þis,  
 he was a ferde, and all' his,  
 þe man fra þeyn° to take. *thence* 5105

he began wirschip to do,  
 Aftir þat, þe saynt vnto,  
 Amendis forto make;

And at ouer° all' þaes° *moreover those*  
 þat were þe gyrth' maste faes°, *sanctuary's greatest foes* 5110

And stird him<sup>3</sup> oute to drawe,  
 With' gold and siluer and precieuse stane,  
 To cuthbert toumbe þai come all' ane<sup>4</sup>

and pre-  
cious gifts  
come in.

þair' trespas forto knawe°; *acknowledge*  
 þai aske forgyfnes with' gretand° tere, *weeping* 5115  
 And þare wilfully° þai swere *willingly*

Neuer syke° dede to do. *such*  
 A text° of þe gospell' *book*  
 With tresour monkes reparell'°, *ornament*

Was offerd cuthbert to, 5120  
 And a crosse of curyouse warke,  
 Bathe for witnes and for marke,

See Com p. 10  
1176

er° 3it in þe mynster.\* *are*  
 þat þis tale sothe° be witen°, *true known*

In latyne langage it is wryten, 5125  
 þat schewes þe sothe° clere. *truth*

<sup>1</sup> See l. 5060.    <sup>2</sup> Cropped off.    <sup>3</sup> *I.e.* the criminal.    <sup>4</sup> As one man.



	<b>H</b> ow cuthbert cors to haly eland' Anes° his pepill ware bryngand', par in a while to bide ; þe se of° flowyng it abade° Whill° þe pepill' were all in glade°, þai went dry fote þat tyde°.	once from stayed until gone time	5130
<i>Auct. de Mirac. vi. A.D. 1069. King William makes Robert Cumin<sup>1</sup> earl of Northumberland. The men of the earldom slay him and his men.</i>	When first° kyng william reyn began, An° Robert he made Erle þan Of northumbirland. When he come to durham, Men of Erledome semyld sam°, And hast° þaim to his hand' 2. To him all' þai were vntrew, For all' his court and him þai slew With' grete cruelte. þai were robbours and vsed voutrys°, Lichours°, þat pure° men supprys°, þat was reuth° to se.	the first one  assembled together hasted	5135
<i>The king prepares to avenge the injury.</i>	þe kyng had indignacioun ; To venge þat presumpcioun, he ordaynd a grete ost°, And he buskid° him to com, With' his oste all' and som°, In to þe northe coste.	  army prepared one and all	5140
[p. 134.]	Fra þis° tithings þai aspy°, 3 Bathe giltles and als° gylty Buskes° to wende þaire way. þe gilty dred to be slayne, þe giltles dred for þaim be tane, And be putt to fray°.	adulteries lechers poor oppress pity	5145
	þe bischop and his colage wyse, þe best of his diocyse, þai counsaild all' to gydyr þat þai walde nozt byde þat deere°, Bot cuthberts cors away to beere þai were auysed whidir.	these espy also prepare  terror	5150
<i>Bishop Egelwin and his 'college' resolve on flight.</i>			5155
			5160

<sup>1</sup> *I.e.* of Comines ; see Freeman, *N.C.* iv. 235 and notes.

<sup>2</sup> Cf. phrase 'The letter has come to hand.'

<sup>3</sup> As soon as they hear these tidings.

A.D. 1069.

þai demed it better all' to dye  
þan with' outhen him to flye.

They go to  
Holy  
Island.

To Eland ward þai went,  
Whare he<sup>1</sup> had bene suppriour,  
Also bischope, some tyme before ;

5165

þar to lende<sup>o</sup> þai ment  
Whils<sup>o</sup> þat tithings come þaim to  
What þe kyngs oste wald do,

*stay**until*

5170

Sykir<sup>o</sup> wald þai be.  
þus agayne<sup>o</sup> þe euenyng  
To þe see bank<sup>o</sup> þe cors þai bring,

*secure**towards**shore*

þan it was full' se<sup>o</sup>.  
To Eland es<sup>o</sup> þair passage

*high tide**is*

5175

On fote and als<sup>o</sup> with' caryage<sup>o</sup>  
Be<sup>o</sup> þe se flode.

*also by transport**by*

And so it was full' flode þat tyde<sup>o</sup>,  
þat þaim bude nede<sup>o</sup> þe ebbe abyde,

*time**them behoved of necessity*

Or<sup>o</sup> þai to Eland 3ode<sup>o</sup>.

*ere went*

5180

þe wedir was þat tyme full' calde,<sup>2</sup>  
þai hade þare nouthir house ne halde<sup>o</sup>

*dwelling*

þat þai myght in rest.

þare was grete multitude of men,  
Some were febill' and wery<sup>o</sup> þen,

*weary*

5185

And had nede to be gest<sup>o</sup>.

*lodged*

þarfore þe bischop and his brethir<sup>o</sup>

*brethren*

. . . . .  
. . . . .

[Here two leaves have been lost, and the narrative stops abruptly; on the next page we have the conclusion of another story. According to the authorities, just as the bishop and the brethren were at a loss what to do, the sea went down to let them pass, though flowing high on every side. And so they at once passed over, dryshod, singing praises to God and St. Cuthbert. In the following Lent, tranquillity being restored, they returned to Durham, and, the church having been solemnly reconciled, the sacred body was replaced. In this section, the writer seems to follow the authorities given in the margin much less closely than usual. He omits several points to which they refer, and mentions incidental matters on which they are silent, so that probably he has made use of some other version of the story, or has been in possession of additional materials. Following this chapter in the *Auctarium de Miraculis* is one containing an account of a thief who attempted to commit a robbery in the church of Durham, and perished miserably, with awful cries and convulsions, soon after the murder of Bishop Walcher in 1080. Then an account of a horse that died suddenly from eating corn belonging to the church, and of

<sup>1</sup> Cuthbert; see lines 1587, 2741. For use of word 'supprior' cf. 5203, n.

<sup>2</sup> 'Paullo ante Natale Dominicum.' Dec. 10; see l. 7133.

how the owner of the horse was brought to repentance, at which point our MS. goes on, at line 5188, according to the numbering of the *catant* lines. This and the nine miraeles which follow (lines 5221-6120) are in the complete editions of the *Auctarium de Miraculis* in the Surtees and Rolls volumes, but not in the abridged and interpolated editions of the two *Acta Sanctorum*. They mostly belong to the time of William Rufus: *Auctarium* viii. or ix. (*i.e.* viii. in Surtees or ix. in Rolls ed., there being a difference in the arrangement of the chapters.]

A.D. 1087-1100.

[p. 135.]  
*Auct. de Mirac.*  
viii. or ix.  
Continuation of the miracle of the horse (see the above note).

With' sorow and with' gretynge <sup>o</sup>	<i>weeping</i>	
And with' mykel mournyng,		
he prayed him of his grace. <sup>1</sup>		5190
In þis man openly		
Was schewed bathe dome <sup>o</sup> and mercy,	<i>judgment</i>	
Gude ensample to men ;		
Godis dome punyscht him for his gylt,		
his mercy helpid, he was noȝt spilt <sup>o</sup> ,	<i>destroyed</i>	5195
his mysse <sup>o</sup> þat he moght ken <sup>o</sup> .	<i>fault acknowledge</i>	
he was of grete repentaunce ;		
For his syn he asked penaunce,		
bot þe monkes thought		
þat it was na manhede <sup>o</sup>	<i>no humanity</i>	5200
Mare penance him to bede <sup>o</sup> ,	<i>command</i>	
his synn he had dere boght.		
þe supprior he him ledde,		
For he was so sare a dredde,		
he durst noȝt wende all' ane <sup>o</sup> ;	<i>go alone</i>	5205
Before þe fertyr <sup>o 2</sup> fell' he doune,	<i>feretory</i>	
And with' grete contricioune		
To þe saynt made his mane <sup>o</sup> ,	<i>moan</i>	
And confest what he did and howe,		
And wilfully <sup>o</sup> þare made a vowe,	<i>willingly</i>	5210
he suld neuer trespass mare		

<sup>1</sup> The penitent owner of the horse fell at the feet of the 'præpositus,' here called 'supprior,' as in lines 5203, 5319, and 5417 (*cf.* l. 5166), but in lines 5909, 5921, 5946, and 5995, 'prior.' As he is mentioned in the original narrative as living when it was written, and as this and some miracles which follow are said to have occurred in the time of William Rufus, the prior referred to must be Turgot, 1087-1107, and bishop of St. Andrews 1107-1115. He died at Durham in 1115.

<sup>2</sup> The 'feretory' is properly the chest or coffin in which a body is placed to be carried for burial, or to rest above ground, or be carried in procession ; in the latter cases it would include the outer shrine within which the coffin itself was kept. At Durham, the part of the cathedral in which the shrine stood had come to be called 'the feretory' in the sixteenth century ; see *Rites*, 3-6.

A.D. 1087-  
1100.

To saynt cuthbert ne nane of his.

þus amendid of his mys°,

*fault*

Sone aftir hame he fare°.

*journeyed*

Of þis did noȝt anly° he,

*only*

5215

Bot many othir, þe bettyr be,

And to saynt cuthbert,

With' mare drede and reuerence,

With' mekenes and obedience,

Ware eftir ward conuert.

5220

**T***wa hostis durham vmbysett°;**besieged**here° how þe saynt þair purpose lett°.**hear hindered*Auct. de  
Mirac.  
ix. or x.  
A.D. 1091.  
War be-  
tween Wil-  
liam Rufus  
and Mal-  
colm III.  
Northum-  
berland  
invaded.  
The Hali-  
werfolk fly  
to Durham.Gud<sup>1</sup> kyng william of ynglande,

And Malcolme kyng of scotlande,

Wer anes° at grete were°,

*once war*

5225

þat° englande and scotland bathe

*so that*

had þar of grete scathe°,

*harm*

Sa° aythir othir dere°.

*so much injured*

Malcolme a grete hoste ledd

To northumbirland', þe folk him fledd,

5230

þe pepil of þe saynt

Fledd away with þair gude°,

*goods*

And to durham all' þai ȝode°,

*went*

To fle þe scottys attaynt°.

*attack*

In þat place saynt cuthbert men

5235

hase had refuyt° ay þen and þen,

*refuge*

And bene in sykir trayst°,

*sure trust*

For his body es° þare present.

*is*

þas men þat were þider went°,

*gone*

þai wer na thing abayst°;

*cast down*

5240

þat tyme vnto durham preste

So mony men, wyfes°, and beste,

*women*

þe toune vnneth° myght halde.

*with difficulty*

Malcolm þeyn° noȝt fer° northwarde

*thence far*

Lay with' his oste, and aftir warde

5245

þider wende° he walde.

*go*Malcolm  
besieges  
the city.

<sup>1</sup> The translator's epithet. On the goodness of the Red King to the church of Durham, see Freeman's *William Rufus*, i. 298, and Symeon, lxxvii., there referred to.

A.D. 1091. [p. 186.]	Þe 3onge men of þe bischopryke Gadirð to gydir wonder thyk On durham southe syde.		
The young men gather against Malcolm's host.	Nouthir scottys ne þe englysch' oste, Outhir for drede or for boste, Durst to othir ryde ; Þus þai our draue <sup>o</sup> som what lange.	'drove on'	5250
Durham thronged with folk and beasts,	Þe folk and bestes in grete thrange lay with' in durham toun, Þat for <sup>o</sup> nouthir þair bestys ne þai Moght no3t sauely wyn <sup>o</sup> away, Þai wer nere confusioun ; Gif þai walde outhir <sup>o</sup> oute thryng <sup>o</sup> , Þai dred bathe deed <sup>o</sup> and robberyng, Þar fore þai held þaim in.	so that because get either press death	5255 5260
and the services in the church disturbed.	Of bestis war full' þe kirke 3arde, Þe mynster yles <sup>1</sup> wer made as warde <sup>o</sup> , bot vytayls were ful thynn <sup>o</sup> . Of men and women so grete a route <sup>o</sup> , And childer, lay þe kirke aboute, And made slyke <sup>o</sup> noys and cry, Þat þe monkes to syng and rede, To do goddis seruice for þair mede <sup>o</sup> , War lettyd <sup>o</sup> oft þar by.	guarded place scanty throng such need hindered	5265 5270
Famine.	Slike hungir and disees <sup>o</sup> þaim ayle, Þat som þair neghbur horse tayle To ete wald cutt away, And othir dedis horrybell' Did ilkan <sup>o</sup> othir till' <sup>o</sup> , Ioyfull' <sup>2</sup> to here <sup>o</sup> or say. Þare was amang þaim murmour sere <sup>o</sup> , It was sorow to se and here. Many for hungir perysde, Als <sup>o</sup> no3t anely faute <sup>o</sup> of mete,	discomfort each one to hear several also want	5275 5280
Summer heat.	Bot of summer þe grete hete, Many of þaim supprysed <sup>o</sup> .	overcame	

<sup>1</sup> Those, namely, of Aldhune's church, which was completed in 999, and destroyed to make way for the present church in 1093. The aisles are not mentioned in the original.

<sup>2</sup> 'Noyfull' (hurtful, grievous) may have been the original reading.

- A.D. 1091. In slyke sorowe were þai stad°, *situated*  
 Of mannes help na hope þai had,  
 þarfore þai consent° best *agree it is* 5285
- Many pray  
 for help. To pray to god and saynt cuthbert  
 Of° help; to his toumb þai stert, *for*  
 To pray þai wer all' prest°, *eager*  
 With' offeryng þe saynt þai payde°, *propitiated*  
 With' grete deuocioun þai prayde 5290  
 him þair help to be.  
 Se of our god þe grete grace :  
 Of<sup>1</sup> all'° he punysche þaim in þat place, *although*  
 3it mercy of° þaim had he. *on*  
 þai wist neuer how it befell', 5295  
 þe scottys þare na lenger duell',  
 Bot sodanly þai fled.  
 When þe englysch oste harde þis,  
 Ilk man went away with' his°, *his belongings*  
 þair armour° hame þai led°. *equipment bore* 5300  
 On þe morne ilk a° man and boye  
 With' in þe toun made mykil Joye  
 Of þair deliuerance,  
 And 3itt° þat same day, or° it ende, *yet ere*  
 Mare hap° befell' þaim þan þai wende°, *fortune weened* 5305  
 And a lykand° chaunce. *pleasing*
- [p. 137.] For of þair bischop, þat lange whyle<sup>2</sup>  
 had bene fra his kirke exile,  
 þai herde he was restorde.  
 his officers þan talde þaim þus, 5310  
 Ilk man to his hame gun trus° *did pack off*  
 With' ioy, and thanked our lorde.

**H**ere° how a man, like wode° or wors, *hear mad*  
 Anys° saint cuthbert monkys hors° *once horses*  
 putt oute of þair in°. *stable* 5315  
*he fell' doune as he war deede,*  
 And rase no3t vp o° þat steede° *in place*  
 or° þe saint þeyn him gun wyn°. *ere got him thence*

<sup>1</sup> For 'pof.' Cf. 'at' for 'that' (see *N.E.D.*)

<sup>2</sup> The bishop, William de St. Carileph, had been absent in Normandy as an exile for three years. (Sym. Dun. lxxvii.) Symeon goes on to relate how in 1093 the bishop began to build the present cathedral. See ll. 7993 sqq.

<i>Auct. de Mirac.</i> x. or xi. A.D. 1087-1100.	It fell' anes þat þe suppriore <sup>1</sup> Of durham, certayn erands fore <sup>o</sup> Of þe kirke and of þe cuntre, To wende forth' <sup>2</sup> ward was his entent. Twa of his brethir <sup>3</sup> with' him went, þus talde ane of þaim thre. <sup>4</sup>	<i>for</i>	5320
Monks in want of a night's lodging.	On a day nere euen it drew, þe calde of wynter to eschew, þai buskid <sup>o</sup> þaim innes <sup>o</sup> to get.	<i>prepared lodgings</i>	5325
	So þai come vnto a toune, And rade þe stretys vp and doune, þe Innes were all' full' set,		5330
	þat gestnyng <sup>o</sup> moght þai get nane, Bot a house for þaim self all' ane ; þai wist <sup>o</sup> what þai myght do.	<i>lodging</i> <i>bethought them</i>	
A 'good wife' lets them stable their horses, but the husband comes home and is very angry.	þare wond <sup>o</sup> a gude wyfe be syde, þai prayde þair horse <sup>o</sup> moght þar a byde ; þe gude wyf sent <sup>o</sup> þar to.	<i>dwelt</i> <i>horses</i> <i>assented</i>	5335
	þe husbande of þat house was onte ; When he come hame, with' chere stoute <sup>o</sup> he asked wha was so balde <sup>o</sup> , he askyd wheyn <sup>o</sup> and what þai ware, With' outen his leue þat durst þare hors herbery <sup>o</sup> in his halde <sup>o</sup> .	<i>stern mien</i> <i>daring</i> <i>whence</i>	5340
	When he herd þat þai come fra ferr, þan wax <sup>o</sup> his chere <sup>o</sup> mykill' warr <sup>o</sup> , he cryed fast, haue þaim heyn <sup>o</sup> .	<i>waxed mien worse</i> <i>hence</i>	5345
A monk prays him fair,	þar come a monke and prayde him faire, For cuthbert sake þai moght repayre þare, and nozt ga þeyn <sup>o</sup> ;	<i>thence</i>	
	For whi <sup>o</sup> , he says, so many gestis þis nyght in þis toun restys, We get nane othir place.	<i>because</i>	5350
but he breaks out worse and worse,	Ay <sup>o</sup> þe fayrer þe monke spake, In wers wordes oute he brake, And schewed mare angry face ;	<i>ever</i>	
	1 ' Præpositus monasterii præfatus ' (Turgot, l. 5190 n.)		
	2 Read ' south ' (' Australium Anglorum in partes').		
	3 Also people not a few, according to the <i>Auctarium</i> : ' comitantibus eum e populo non paucis.'		
	4 One of the brethren died previously to the event witnessed by the other.		

A.D. 1087- 1100.	he myssayde° saint cuthbert,	<i>abused</i>	5355
	him and his monkes, with mouth' and hert,		
	bitterly he despysed ;		
	he rared° and cryed so orribilly,	<i>roared</i>	
	þat his neghburs þat hard him cry		
	þar of þaim vggyd° <sup>1</sup> and grysed°.	<i>shuddered</i> <i>trembled</i>	5360
	þe hors heltirs° to breke he ran,	<i>halts</i>	
	As he had bene a wode° man,	<i>mad</i>	
	rarand° and cryand.	<i>roaring</i>	
	Before þe hors° in þat stede°	<i>horses</i> <i>place</i>	
[p. 138.]	He felle doune and lay as deed ;		5365
and at last falls down as one dead.	he sterid° nouthir fote ne hand.	<i>stirred</i>	
	All' his house grete sorow made,		
	And trowed° þat he his endyng hade ;	<i>believed</i>	
	þai busk him forto graue°.	<i>prepare to bury him</i>	
Monks pray for him ;	þe supprior sent a monk þidir,		5370
	And he and his opir monk to gydir		
	prayd god þat man to saue ;		
	As° þai prayed þe confessour	<i>also</i>	
	To bring þat man oute of þat stour°.	<i>fit</i>	
	with in a schort stounde°	<i>time</i>	5375
he recovers and re- pents.	he couerd° to þe lyfe agayne ;	<i>recovered</i>	
	All' his menye° wer ful fayne°,	<i>household</i> <i>glad</i>	
	he was sone aftir sounde.		
	Fra þat he come to his witt,		
	he seys° a monk by him sitt ;	<i>sees</i>	5380
	he saide, sir, I þe pray,		
	þou will' for me beseke° þe saynt ;	<i>beseech</i>	
	For° my myss° I am ataynt°,	<i>because of</i> <i>fault</i> <i>convicted</i>	
	In poynt to dye for ay°.	<i>ever</i>	
	In his boke says salomon		5385
Prov. xix. 25.	þat god some tyme chastys a fou <sup>n</sup> °	<i>fool</i>	
	And he is made mare wyse.		
	Of þis man fell° it þat tyde,	<i>befell</i>	
	Fra° he was chastyd fra his pride,	<i>after</i>	
	him repente <sup>2</sup> his folyse°,	<i>follies</i>	5390

<sup>1</sup> 'Ugged themselves;' the construction is reflexive, like the phrase 'remember themselves,' Ps. xxii. 27 (Prayer-book version).

<sup>2</sup> 'Repented him,' an impersonal construction, as in Gen. v. 6: 'It repented the Lord that he had made man on the earth.'



A.D. 1087-1100.	he reuygourd° in strench' of cors°.	<i>regained vigour</i>	<i>body</i>	
	Monkes hors to gest° he had na fors <sup>1</sup>	<i>put up</i>		
	In a hyrne° of his Innes°.	<i>corner</i>	<i>dwellings</i>	
	All' his house he þaim proferd, him self, his godes, he þaim offerd,			5395
	to mendys° for his synnes.	<i>as amends</i>		
	Na man trow° þis thing	<i>let no man believe</i>		
	Done for þe monkys prayng, Bot for saynt cuthbert sake,			
	þat þis man, for his rebellyng			5400
	To him and his, with' chastying			
	wald meke and bousom° make.	<i>obedient</i>		
	þat° in þis pure° mans house was done,	<i>what</i>	<i>poor</i>	
	In þe kyngs palayce sone			
	þe man þat sowe° it telde ;	<i>saw</i>		5405
	þe kyng and þe lordes for þis			
	Worschip° god and þe saint Iwis°,	<i>worshipped</i>	<i>verily</i>	
	And in hyer honour helde.			

*H*ow thurgh' þe saynt se° fysche þai gett, *sea*  
his monkes þat wer in hongir sett. 5410

<i>Auct. de Mirac.</i> xi. or xii. A.D. 1087-1100. The monks in need of provisions,	It felle anes° before þe pace°, þe monkes wer sett in slike° a case,	<i>once</i>	<i>Easter</i>	
	þat þair gude° and þair rents°	<i>such</i>		
	Serued noȝt to puruay°	<i>goods</i>	<i>revenues</i>	
	For store before and to þat day ;	<i>provide</i>		5415
	þai wist of na presents.			
	þe supprior saide before°, <sup>2</sup>	<i>aforesaid</i>		
	And oþir officers þat for store			
	Suld puruay and ordayne,			
	Some gude warnestore° wald haue broght in,	<i>provision</i>		5420
[p. 139.]	þair brethir° after lentyn	<i>brethren</i>		
	forto refresche ful fayne°.	<i>glad</i>		
that they may refresh themselves after Lent.	Bot þair nede wex mare and mare°, Forto borow þai wist neuer whare°,	<i>waxed greater and greater</i>		
	Bot ȝitt neuer þe lees	<i>nowhere</i>		5425

<sup>1</sup> No objection, did not think it a great matter.

<sup>2</sup> 'Præpositus memoratus' (Turgot, l. 5190 n.)

A.D. 1087-  
1100.

þe largenes of goddis blissyng  
Send þaim som refreschyng,  
þair grete nede to sees°.

*make cease*Sixty-five  
great fishes  
stranded  
near Holy  
Island.

At haly eland it betide  
þat, fra° þe se was ebbid,  
Grete fische left° on þe sande;  
þare was fun° sixty and fyue,  
þat payres of oxen vnnethis° myzt dryue  
or draw to þe lande.

*after*

5430

*remained**found**scarce*

þat place whare þe fische leende°  
Na thing to the monkys pertende;  
of þe fische þai wer lett°.

*stayed*

5435

*hindcred*Tithe  
asked and  
refused.

þare was a monke þe teend ast°,  
Bot haueles° away he past,  
right nozt° myght he gett;  
he went with' schame and sorow þeyn°.  
Bot god all' myghty sone aftir seyn°

*asked the tenth**empty**nothing at all**thence**soon afterwards*

5440

þe chinche° pride confounde,<sup>1</sup>  
And þe monke þat askid his ryght  
had releue of god all' myght

*niggard's*

5445

With' in a litil stounde°.  
he loked in to þe se o farr°,  
Of many grete fysche was he warr,  
wauerand in þe flode;

*time**afar*

Bot for welteryng of wawes sere°  
he moght nozt zit come þe fysche nere,  
ne gett of þaim na gode.

*many*

5450

þan saint cuthbert he besoght  
þat some of þaim he gett moght,  
his brethir° forto fede.

*brethren*

5455

þa° waters sone away slade°,  
þe fische on cuthbert erthe abade,

*those slid*But still  
more fish  
soon lie  
dry on  
Cuthbert's  
land,

To help his in þair nede.  
It befell' þis wondir werde°,  
All' was opir mennys erde  
aboute, bot þat ilk° place

*wondrous fortune*

5460

*same*

Whare þe fische lay dry,  
þat was cuthberts witterly°.  
As god wald of his grace,

*clearly*<sup>1</sup> ' Mox superba tenacitas confunditur.'

A.D. 1087- 1100.	<p>Als° grete fysche and als feele° had þe monke to take and dele°, As þe men had before; And 3it twa fisches at our° þar to, At his wille with' þaim to do,<sup>1</sup></p>	<p><i>as many</i> <i>distribute</i></p>	5465
wherewith to store the minster.	<p>his mynster forto store. Pure° men thankyd god and wer fayn°, To gif þaim parte þe monk was bayn°, þe remenant hame he sent.</p>	<p><i>over</i></p> <p><i>poor glad</i> <i>ready</i></p>	5470
	<p>þai thank all' god and were glad, And with' all', wondir þai had Of þat grete present.</p>		5475
	<p>þai halowed pace° fest in þat stont° With' mare gladnes þan þai were wont, þai were refrescht wele.</p>	<p><i>Easter time</i></p>	
[p. 140.] They last a long time.	<p>Of þat fysche þat þai þus fang°, Forto fynde° þaim time lang, þaim left° a grete dele°.</p>	<p><i>took</i></p> <p><i>support</i> <i>remained to them</i></p>	5480
	<p>In goddis louyng° þai stode stabill', To gyf all' mete in time conabill'°, þat his hand opyns,</p>	<p><i>praising</i> <i>suitable</i></p>	5485
Ps. civ. 27; cxlv. 16.	<p>And with' his blissing ilk a beste°, Bathe þe maste° and þe leste, to fulfill'° no3t blyns°.</p>	<p><i>beast</i> <i>greatest</i> <i>'fill full' ceases</i></p>	
Cuthbert here showed a miracle that had been shown to him.	<p>þis miracle schewed cuthbert, As before time was expert° In his lyfe slik° a nothir. he was anes nede stad° in þe se°, In nede he prayde and mete gat he, to him and to his brethir°.²</p>	<p><i>experienced</i> <i>such</i> <i>need-beset sea</i></p> <p><i>brethren</i></p>	5490
	<p><b>H</b>ow abbot paule and Erle Robert Toke a place fra° saint cuthbert, Tynemouth' þe name. þe abbot and þe erle als°, In þat same place, for þai were fals, Suffrid payne and schame.</p>	<p><i>from</i></p> <p><i>also</i></p>	5495
			5500

<sup>1</sup> To do with them as he pleased

<sup>2</sup> See above, p. 51.

A.D. 1095.  
Auct. de  
Mirac.  
xii. or xiii.<sup>1</sup>

Pare was ane Robert Moubray,  
Nobill' in armes, of grete aray,  
Erle of northumbirland,  
Saint cuthbert kirke to persew<sup>o</sup>, *persecute*  
And rights þat were þar to dew, 5505  
he was ay hynderand<sup>o</sup>; *interfering with*  
he was ay aboute<sup>o</sup> to waste, *busy*  
And mare þan he moght do manaste<sup>o</sup>, *menaced*  
harme forto do eft<sup>o</sup>. *after*

The church  
of Tyne-  
mouth be-  
longed to  
St. Cuth-  
bert's  
monks, but  
was given  
to St.  
Albans.

Pare was þe kirk of tynemouth' 5510  
Of cuthbert right to all' men couth'<sup>o</sup>; *known*  
Fra his monkis he it reft,  
And cuthbert monkis þat duelt þar in,  
To putt oute he wald nozt blyn<sup>o</sup>. *cease*  
to ane paule he it gaue, 5515  
he was abbot of saint albane,  
he with' wrange hase it tane,  
to him and his to haue.<sup>2</sup>

þan þe monkys of durham  
Sent letters and legats sam<sup>o</sup>, *together* 5520  
him to pray and bid  
Of þair diserytyng<sup>o</sup> to sees<sup>o</sup>; *disheriting* *cease*  
Bot he wald nozt neuer þe lees,  
Bot forthe<sup>o</sup> wrange he did.<sup>3</sup> *thenceforth*

Nouthir reuerence of þe saint, 5525  
Ne of his monkis ryghtwys playnt,  
Made him forto stynt<sup>o</sup>. *pause*  
þe erle raayne<sup>o</sup> gift he helde *rapine*  
With' wrang, þat þai eftir feld<sup>o</sup> *so that* *felt*  
Sorow þat þaim hynt<sup>o</sup>. *scized* 5530

The abbot  
and monks  
come, but  
the abbot  
soon dies.

þe abbot sent his monkys before,  
With' þaim tynemouth' forto store;  
him self come eftir ward.  
Alsome as he þe place sowe<sup>o</sup>, *saw*  
A sodayn sekenes on him growe<sup>o</sup> *to grow* 5535  
be gan sone, ill' he farde<sup>o</sup>, *fared*

<sup>1</sup> Symeon's account is independent of this, but, although brief, mentions all the circumstances here related. (*Hist. Dunelm.* iv. 4 [63].)

<sup>2</sup> This transaction was confirmed by royal charters (*Mon. Angl.* 1682, i. 334), and Tynemouth Priory was a cell of St. Albans until the dissolution. On the history of Tynemouth see Freeman's *William Rufus*, ii. 17-20, and Appendix FF.

<sup>3</sup> But went on doing wrong.

A.D. 1095.  
[p. 141.]  
Earl  
Robert is  
taken and  
bound in  
Tynem-  
mouth by  
the King's  
army.

At tynemouth' he lay lange seke, and dyed.

To þe Erle aftir þat tyde<sup>o</sup> *time*

þe kyng wex wrathe,

And sent an hoste<sup>o</sup> him to take. *army* 5540

At tynemouth' his refuyt<sup>o</sup> he make, *refuge*

To kepe him fra skathe<sup>o</sup>. *harm*

On þe northe syde and þe este,

Tynemouth' to be prest<sup>1</sup>

ffor craggess of þe se;

5545

All' othir wardes<sup>o</sup> þare er strang. *defences*

þerfore thidir þis erle thrang

with bald<sup>o</sup> knyghts, sure<sup>o</sup> to be; *bold secure*

him thoght þat abouen<sup>o</sup> þat hough'<sup>2</sup> *upon*

he and his men lay sure<sup>o</sup> ynogh', *secure* 5550

And had drede of na man.

þe kynges hoste fers<sup>o</sup> to þaim layes, *fires*

And seges<sup>o</sup> þaim sharpely twa dayes, *besieges*

And þe place þai wan<sup>o</sup>, *won*

With' outen any enpayrement<sup>o</sup>. *loss* 5555

þa<sup>o</sup> þat were with' in were schent<sup>o</sup> *those hurt*

And woundid, and many slayn.

þe Erle for<sup>3</sup> fyghtyng was all' Irke<sup>o</sup> *weary*

And euel woundid, to þe kirke

For girthe<sup>o</sup> þan is he gane. *sanctuary* 5560

Lo goddis dome and rightwisnes,

As haly writt witnes:

þus a synfull' wreche,

In his awen handewarke,

Es tane and has deed<sup>o</sup> marke *death* 5565

For his euel teche<sup>o</sup>. *fault*

In þe same place þat he toke

Fra cuthbert monkys, as says þe boke,

he was tane and bonn<sup>o</sup> *bound*

And to þe kyng led as a thefe, 5570

To suffre reprofe and mykil grefe;

Slike<sup>o</sup> rewarde has he wonn. *such*

<sup>1</sup> This line is defective in sense, and the rhythm demands two more syllables; the meaning is probably that Tynemouth could not be 'pressed' or assaulted in the directions mentioned.

<sup>2</sup> 'Heugh,' a rugged, steep hillside. (Brockett.)

<sup>3</sup> Perhaps means 'by reason of.'

Ps. ix. 16;  
vii. 16.

So the earl  
lost his  
honour, as  
the abbot  
had his  
life.

A.D. 1095. he worschipt<sup>o</sup> nozt þe confessour, *reverenced*  
 þarfore he loste his honour,  
 And þe abbot his lyfe. 5575  
 In tynemouth' þis vengeance fell';  
 Lange tyme þis tale to tell'  
 In many mouthes war ryfe<sup>o</sup>. *was prevalent*

*H*ow a clerk at cuthbert graue  
 þat had þe feuers<sup>o</sup> his heele<sup>o</sup> hawe. *ague fits health* 5580

*Auct. de Mirac.*  
 xiii. or xiv.  
 A.D. 1087-  
 1100.  
 A clerk  
 had ague  
 fits.  
 þar was a clerk of þe southe,  
 A man of wirschip in england couthe<sup>o</sup>, *known*  
 þat þe feuers had;  
 he was nere hand<sup>o</sup> pyned away, *nearly*  
 And nere at his endying day, 5585  
 In sorow was he stadd<sup>o</sup>. *bested*

Physicians  
 were in  
 vain.  
 Lechis<sup>o</sup> did what þai moght do,  
 Bot þai profit na thing him to,  
 bot did mare harme þan gude,  
 For his sekenes mare encresyd. 5590  
 he hopid at þe last to be relesyd,  
 if he to cuthbert zode<sup>o</sup>. *went*

[p. 142.] he hopid fully at his fertyr<sup>o</sup>, *feretory*  
 Gif he walde wende þidyr,  
 Forto gett his heele<sup>o</sup>. *health* 5595  
 For it was þan comoun fame,  
 þat in goddis and saint cuthbert name  
 þare wer heelid feele<sup>o</sup>. *many*

þan, als seke as he was,  
 'To durham he buskid<sup>o</sup> him to pas, *prepared* 5600  
 And traunayld<sup>o</sup> with diseese<sup>o</sup>. *travelled discomfort*  
 He jour-  
 neyed to  
 Durham,  
 When he come to þe ostry<sup>o</sup>, *guest-house*

he was ressayued wirschipfully,  
 þe monkes wald fayne him please;  
 þare þe feuer lange him take, 5605  
 Bot sodanly, thurgh' cuthbert sake,  
 he was made all' hale<sup>o</sup>. *whole*

prayed at  
 the shrine,  
 lost his  
 ague,  
 At þe fertir a<sup>o</sup> nyght he wakid<sup>o</sup> *one watched*  
 And prayde; þe fertir<sup>1</sup> þat him shaked  
 past fra him, and all' his bale<sup>o</sup>. *suffering* 5610

<sup>1</sup> So in MS.; read 'fever.' 'Ague, axes—*fyeure*.' (Palsgrave.) The access is the 'ague fit.'

A.D. 1087-  
1100.

þe monkis þat at matyns ware  
Of þis myracle witnes bare ;  
For, when matyns were done,  
þe clerk and þe monkys went,  
And in þe corsaynt present°

*saint's presence* 5615thanked  
God, and  
went home  
well.

þai thanked god of his bone°.  
With' in fewe dayes aftirward,  
þis clerke with' ioy hamward farde°,  
his menȝe° wer all' blithe,  
When þai sow° him hale and sounde,  
þare° gladnes mare and mare habounde°,  
þai thanked god oft sythe°.

*boon**travelled**household**saw*

5620

*their abounded**times*

**H**ow a belt tane° was  
Anes° fra a childe þat kepyd as°  
of saint cuthbert kirke.

*taken**once asses*

5625

þe° þat toke þe belt him fra,  
In his eyen he had slyke wa°,  
þat þar of him yrke°.

*that man**such woe**he was weary*Auct. de  
Mirac.  
xiv. or xv.  
The boy  
that kept  
the monks'  
asses had  
his belt  
stolen  
while  
asleep.

þare was a childe was kepare  
Of assys þat þe monkys ware°  
of cuthbert abbay.

*were*

5630

þe childe þat þes assys kepe°,  
In a medow he fell' on slepe,  
In þe hete of somyr day.

*kept*

þare were straunge men wirkand,  
Ane of þaim, with' his hande,  
stale þe childes belt.

5635

When he had þis theft wrought,  
he did his warke as he had noȝt  
with' na theft delt.

5640

On waking  
he begged  
the thief to  
restore it,  
but got  
nothing  
but abuse.

þe childe waked and his belt myst ;  
he spird trestely° gif any wyst  
wha had his belt tane.

*asked sadly*

Ilk man for him self denyed,  
Bot be takyns° he aspyed

*by signs*

5645

þe thefe ymang ilkane°,  
To gif him his belt he prayde,  
Bot þe thefe þe childe myssayde°,  
Bot ȝit þe childe noȝt left°.

*each one**abused**left off*

A.D. 1087- 1100.	Bot 3it his belt him to betake <sup>o</sup> ;	<i>to give up to him</i>	5650
	For cuthbert reuerence and his sake,		
	þe childe he prayde eft <sup>o</sup> :	<i>again</i>	
[p. 143.]	I pray, he says, my belt restore <sup>1</sup>		
	For his sake þat I trauayle fore <sup>o</sup> .	<i>work for</i>	
	þe thefe þe childe despyred ;		5655
	Ay <sup>o</sup> þe mare he besoght him,	<i>ever</i>	
	Ay þe langer he wex mare grym <sup>o</sup> ,	<i>fierce</i>	
	And þe childe supprised <sup>o</sup> .	<i>oppressed</i>	
The thief's contempt of the saint worse than his stealing the belt.	þis thefe of mare synn was ataynt <sup>o</sup>	<i>convicted</i>	
	For þe contempt of þe saynt		5660
	þan for þe belt stelyng.		
	he bad þe childe his askyng blyn <sup>o</sup> ,	<i>cease</i>	
	And gif he his mouthe opyn,		
	he manast <sup>o</sup> him to dyng <sup>o</sup> .	<i>menaced</i> <i>beat</i>	
	þe thefe to ga away began,		5665
	þe childe foloude and sayde þan,		
	with' a voyce expresse :		
	Sen I may nozt my belt fange <sup>o</sup> ,	<i>get hold of</i>	
	Saint cuthbert, þou venge my wrange,		
	And do me ryghtwisnes <sup>o</sup> .	<i>justice</i>	5670
	Fra þis was sayde, with outen mare,		
	þe thefs eyen wex wondir sare,		
	And nerehand <sup>o</sup> all' blynd,	<i>nearly</i>	
	þat he myght nozt wele se ;		
	With' outen ledar <sup>o</sup> nedit he	<i>guide</i>	5675
	To abyde behynd.		
	his theft began thurgh' syght of eyen,		
	þar fore god sent him pyne <sup>o</sup>	<i>pain</i>	
	In his eyen be <sup>o</sup> ryght.	<i>by</i>	
	he stale þe belt for <sup>o</sup> he it sowe <sup>o</sup> ;	<i>because</i> <i>saw</i>	5680
	For his desert <sup>o</sup> began to growe	<i>deserving</i>	
	Sorow in his syght.		
	his felawschip <sup>o</sup> þat with' him went	<i>fellow-workmen</i>	
	Spirde <sup>o</sup> how þat harme he hent <sup>o</sup> .	<i>asked</i> <i>took</i>	
	he ne wyst whi it befell',		5685
	Bot <sup>o</sup> fra þe childe þat asse <sup>o</sup> kepyd	<i>except that</i> <i>asses</i>	
	he stale his belt whils he slepyd ;		
	þis cause to þaim he tell'.		

<sup>1</sup> This line is repeated in the MS.



A.D. 1087-  
1100.

þai trowed fully it was for þis,  
þai seke þe childe whare þat he is, 5690  
And to þe seke man him sendys.

þe childe was glad he was vengyd,  
þe tothir sorowed for þat he did,  
And profird to make amendys.  
he prayde to take þe belt agayne ; 5695  
It to ʒelde he was mare fayn<sup>o</sup>

þan it before to stele. *glad*

þe childe bot litil þar by sett,  
To forga<sup>o</sup> it or to gett ; *forgo*  
þare with' all' to dele<sup>o</sup>, *deal* 5700

þe man besoght him oft þat tide ;  
Als<sup>o</sup> þai prayde him þat stode besyde *also*  
To take agayn his gode<sup>o</sup>, *property*

And to forgyfe him þat Iniury.  
þe childe so did, þe man thraly<sup>o</sup> *eagerly* 5705  
Forth on his way he ʒode<sup>o</sup> ; *went*

He moght se som what him fra,  
With' outhen ledar<sup>o</sup> forto ga, *guide*  
Bot he was noʒt all' hale<sup>o</sup>. *whole*

For<sup>o</sup> he wirschipt<sup>o</sup> noʒt cuthbert, *because honoured* 5710  
Of his disees<sup>o</sup> he was expert<sup>o</sup>, *disease experienced*  
It was cause speciale.

**H**ow þat þe se lettid<sup>o</sup> anes fleand<sup>o</sup> *hindered fleeing*  
A thefe fra haly eland.

Auct. de  
Mirac.  
xv. or xvi.

here before<sup>o1</sup> it is talde þe *hereinbefore* 5715  
how anes<sup>o</sup> at eland at full' se, *once*

On þe wharth<sup>o2</sup> sodanly, *sea-bottom*

The sea  
makes a  
way for  
Cuthbert's  
body to  
pass,

A way wex dry, and in men ledd<sup>o</sup> *bore*  
Cuthbert cors, with' whilk þai fledd,  
And past in sykirly<sup>o</sup>. *securely* 5720

but flows  
up to  
hinder a  
bold thief.

Now here a meruaile sall' be talde,  
how þat anes a thefe balde<sup>o</sup> *bold*  
A stolne hors þare get.

<sup>1</sup> Referring to what should follow l. 5187, where see note.

<sup>2</sup> This word occurs again in lines 5797, 5799; it can only mean the sea bottom between Holy Island and the mainland, which is left dry at low water. 'Warth [warð, Sax. the Shore] a Water-ford. North Country.' (Bailey's Dict.)

A.D. 1087-  
1100.

At þe ebb he was fleynge°, *fleeing*  
 Bot þe wawes agayne° him bryng, *back* 5725  
 And sodanly him lett° *hinder*

þare was a man þare besyde  
 had a horse of hare and hyde  
 passyng of cors° and schapp; *body*  
 þare ware aboute many theues, *5730*  
 þat many lele° men oft greues, *faithful*  
 ware lyke þat horse to trapp.

It was  
 usual to  
 steal one  
 another's  
 horses,  
 but not  
 from Holy  
 Island.

þat tyme war wonte þar full' feele° *many*  
 Ilk ane fra othir forto steele,  
 3it bot neuer þe les, *5735*  
 What thing was to eland broght,  
 þai lete it be and stale it noght,  
 trew men myght be in pees.

Theues war dred of cuthberts wrake° *vengeance*  
 And dredand þare to steele or take *5740*  
 Ony thing with' wrang.

A man put  
 his horse  
 there for  
 safety,

þe forsaide man toke his reede°, *counsel*  
 In to þe lle his hors to leede,  
 þat na thefe suld him fang°. *take*  
 þare was ane ledd with' the deuill', *5745*  
 And toke in him a thocht euill',  
 theft forto do;

For to steele þe hors forsaide,  
 þis schrewid° thefe him arayde°, *wicked prepared*  
 And waytid him tyme þar to; *5750*

Agayne þe saynt reuerence,  
 As þe deuill' him ensence°, *taught*  
 he ledd° þe hors away. *conveyed*

but a thief  
 'led' the  
 horse away.

þe watir þat time was farr ebband;  
 þe thefe pryked° fast ouer þe sande *spurred* *5755*  
 Als faste as he may,

Bot or° he was þe wath'° all' past, *ere ford*  
 þe wawes come agayne° him fast, *against*  
 And lett° him to passe. *prevent*

He is  
 caught by  
 the flood,

Of þis thing he meruaylde, *5760*  
 What þe se wawes ayled,  
 gretely he stonyd° was, *astonished*

- A.D. 1087-  
1100. he moned° and moysid° in his mynde, *complained mused*  
 þat þe se passid his kynde°; *overstepped its nature*  
 It was noȝt time to flowe. 5765  
 He wald fayne away haue wonn°, *gone*  
 Bot in þe wawes he was sa bonn°, *bound*  
 þat na passyng he sowe°. *saw*
- [p. 145.] þe horse swymmed hidir and þidir,  
 and quakes for his life, he began to whake° and didir°, *quake quiver* 5770  
 And of his lyf haue drede.  
 he began to cry and ȝelpe,  
 calling on God and St. Cuthbert. And besoght god of his helpe,  
 to saue him in þat nede.  
 he cryed, saint cuthbert, haue mercy 5775  
 Of ane wreche vnworthy,  
 þat I here noȝt perysche  
 In body and in saule bathe.  
 I am worthy to haue þis scathe° *harm*  
 For my syn and my vice. 5780  
 To þe with' all' myne entent°, *intention*  
 here I hight° amendement, *promise*  
 gif þou wille me saue,  
 þat I noȝt perysche in þis stede°. *place*  
 Me þis time to saue fra deede°, *death* 5785  
 Saint cuthbert, I þe craue.
- The horse lands him on the island, þan alsone° with' in a while, *very soon*  
 he wend° he had past fra þe Ile *thought*  
 To þe toþer lande,  
 Bot to þe Ile, þat he wist noȝt°, *he knew not how* 5790  
 Vp agayne was he broght,  
 On his hors sittand.  
 þe hors wayuand° sone, he left°, *letting go remained*  
 And lokyd how he myght fle eft°, *after*  
 And turned him to þe se. 5795
- and he, seeing the sands all dry, Amang þe wawes whare he had bene,  
 he sawe þe wharth' ° all' dry and clene, *bottom*  
 Gretely meruaylde he.  
 he went ouer þe wharth' swythe°, *quickly*  
 Of his delyueryng gled and blithe, 5800  
 And of þis thing meruaylde.

- ▲.D. 1087-1100. hastens to Durham, and makes his confession.
- he hyed° him fast to durham, *hastened*  
 And to a monke he schewed his blame,  
 And all' þe processe° talde. *story*  
 For gif he helde it sylense 5805  
 he him dred of goddis offens,  
 And of a warr° pull'¹; *worse*
- Job xii. 7. For, as haly scripture says,  
 Goddis warkes to schew and prays  
 It is worschipfull'. 5810

*H*ow a childe fell' vndr' a tre  
 Drawen with oxen, vnhurt was he.

- Auct. de Mirac.* xvi. or xvii. A great beam brought for Durham Abbey, in a wain drawn by eight oxen. c. A.D. 1100. The oxen rest at the town gate.
- þare was anes a tre arayde°, *prepared*  
 In þe kirke wark° to be layde *fabric*  
 Of þe mynster of durham.² 5815  
 It was of eght oxen draght°, *draught*  
 It was in a wayne wraight°³ *wrought, put*  
 for to be broght hame.  
 þai come to þe toune zate°, *gate*  
 þai lete þair oxen in þe gate° *road* 5820  
 A while standdand rest,  
 þat þai suld nozt be dull' and slawe,  
 Vp agayne þe hille to drawe,⁴  
 þar of þai ded° þe best. *should do*
- Children are running about. [p. 146.]
- þar ware childre dyuers rynnand 5825  
 In þe strete, and þaim playand°;  
 to peryls þai toke na tent°. *disporting themselves*  
*heed*
- One falls under the beam.
- Ane of þaim þe tre fell' vndir;  
 It was to se a mykil wondir  
 þat he was nozt schent°. *killed* 5830
- Whils þe childe lay vndir neth,  
 þe oxen bront° forth' with' a breth°⁵; *started* *an impetuous movement*  
 þe wayne men wer nozt ware

¹ Cf. l. 7410, where the same word is used as a verb.

² The present church: 'ad ecclesiam, quæ nunc in illius honorem venusto admodum opere fabricatur.' This piece of timber probably forms part of the roof.

³ Cf. 'do' in old sense of 'put.'

⁴ The gate was about halfway up the steep hill by which the Bailey and the Palace Green are approached from the city, thus leading from the unwall'd part to the enclosure of the castle and abbey.

⁵ The original writer gives us a lively touch: 'ubi stimulatò bove trabes moveri cœperat.' We must suppose that the leading ox had just felt the point of the goad.

- c. A.D. 1100. Þat þe child was in þat case.  
 Þe childe cryed on lowde, allase, 5835  
 And þe wayne men mare<sup>1</sup>.  
 Þe tre on his the<sup>o</sup> lay, *thigh*  
 And rolled forth' warde in þe way,  
 when he for helpe cryed ;  
 þar ran sexten<sup>o</sup> men in a dryft<sup>o</sup>, *sixteen drove, crowd* 5840  
 Vnneths<sup>o</sup> þe tre end myght þai lift, *scarcely*  
 to saue þe childe þat tyde.  
 It was grete meruayle to mene<sup>o</sup>, *relate*  
 Ant<sup>o</sup> slike full' seldyn<sup>o</sup> had bene sene, *and seldom*  
 þat a tre sa large, 5845  
 þat crused<sup>o</sup> and brak bathe erth' and stane, *crushed*  
 Brake noȝt a childes bane,  
 Ne did him na charge<sup>o</sup>. *nothing of importance*  
 Men wend<sup>o</sup> his the<sup>o</sup> bane had bryst<sup>o</sup>;  
 he had na harme in bane ne wrist, *weened thigh burst* 5850  
 ne of hurt na takenyng<sup>o</sup> *indication*  
 Bot þe skyn a litil torne.  
 he went and playde forth' as be forne,  
 he lett<sup>o</sup> þarfore na thing<sup>o</sup>. *left off not at all*  
 Of þis myracle was na drede<sup>o</sup> *doubt* 5855  
 þat it was goddis and cuthberts dede,  
 For he walde noȝt  
 þat any thing suld noy<sup>o</sup> do, *injury*  
 þat his kirke warke vn to,  
 to lay þar in, was broght. 5860

**I**n þis miracle tald sal be  
 how þat robbours, on þe se,  
 robbid cuthberts gude  
 Oute of a schip ; þar fell' tempest,  
 In to eland war þai kest 5865  
 with' a flowyng flode. *by*

- Auct. de Mirac.*  
 xviii. or  
 xxiii.  
 A.D. 1087-  
 1100.  
 The  
 Abbey's  
 ship at  
 Holy Island  
 þar was a schip was wont to bere  
 Fra hauen to hauen merchands chaffere<sup>o</sup>. *wares*  
 þis schip led<sup>o</sup> þings sere<sup>o</sup>, *bore diverse*  
 þat wer nedeful day be<sup>o</sup> day *by* 5870  
 To þe vse of eland abbay,  
 to monkys<sup>2</sup> þar lyued in fere<sup>o</sup>. *together*

<sup>1</sup> Marred, brought to a stop ?

<sup>2</sup> Supply 'who.'



A.D. 1087-1100. They are hospitably received.	þe prior <sup>1</sup> of þe mynstere Calde þaim to mete°, as frendes dere, And þaim refrescht oft sythes°, And was to þaim liberalle, And did þaim gude in specialle, of many oþer wyse. <sup>2</sup>	<i>meat</i> <i>oft times</i>	5910
The monks' ship arrives, and the sailors recognise the pirates,	It fell' aftir be° happe and sort° þe monkys awen shipp come to þe porte, þe schipmen sees þir° theues.	<i>by chance</i> <i>these</i>	5915
	þai bathe meruaylde and were glad, þat þai wer þare o° þat wys stad°, þai had done slyke° myscheues.	<i>on situated</i> <i>such</i>	5920
	þe schipmen wendys to þe priour, And haylsid° him with' honour, he said saluz° agayne.	<i>greeted</i> <i>Salus!</i>	
whom they desire to have punished.	Sir, þai saide, we meruayle vs, þat 3e ressayue þir renours° þus, þat has done 3ow slike trayne°,	<i>robbers</i> <i>treachery</i>	5925
	3our kirke gudes þai haue reft, And many othir 3it will' eft°, May þai° wynn away	<i>again</i> <i>if they may</i>	
	þat fraught° 3our godis 3ondir þe schipp. Gif þir theues away slipp, 3e haue grete los parfay°,	<i>freighted with</i> <i>by my faith!</i>	5930
	And many othir ma° þan 3e. We sawe þair compers° slane be, þai er soght to þe same;	<i>more</i> <i>compeers, fellows</i>	5935
	þarfore it is our aller reede° þat þai be putt to schames deede°; to spare þaim it is blame.	<i>counsel of us all</i> <i>death</i>	
	The robbours all' stode still' and muse, þai couth no3t þaim self excuse, To speke þai had na worde.		5940
[p. 148.]	had no3t bene reuerence of þat place, þare was ane° redy, for þair trespas, to putt þaim to þe swerde.	<i>one</i>	
One was ready to put them to the sword, but they knelt	þai had some traist° of þair belde°: Be fore þe prior doune þai knelyd,	<i>trust protection</i>	5945

<sup>1</sup> ' Sæpe-memoratus eccles'æ præpositus ' (Prior Turgot, 519) n.).

<sup>2</sup> Compare l. 6224 for the phrase.

A.D. 1087-  
1100.  
before the  
prior and  
begged for  
their lives.

And asked þair lyues gretand°. *weeping*  
 he vndirstode all þe chaunce,  
 And how þe saynt toke vengeance;  
 he thought and stode moysand°, *musing* 5950  
 he meruayld þat vengeance þaim ataynt° *seized*  
 Or° any man of þaim made playnt, *ere*  
 Or þai þair trespas knew.  
 he moysed alswa° how þai war *also*  
 Dryuen in þe se flode so far, 5955  
 And to þat place drew°, *drawn*  
 And putt in pouste° of þat wane° *power house*  
 Of whilk þai had þe gudes tane  
 Forto haue reddour°; *rigour (of justice)? retribution?*  
 how saynt cuthbert þare had leuyd, 5960  
 And als° bene bischope þare and cheuyd°, *also prospered*  
 And als had sepultur.  
 Fra° þus his wittes he kest aboute, *after*  
 What he sulde chese° he had grete doute, *choose*  
 Of ane of þir twa, 5965  
 Wheþer he sulde his schipmen wille  
 To sla þir thenys let þaim fulfill',  
 Or els to lete þaim ga.  
 On þe ta° syde he thought *one*  
 þe wrange þat þai had wrought 5970  
 him and his mynster to.  
 O° þe toþer side he mende°, *on considered*  
 For þair gilt men walde þaim shende°; *slay*  
 he thought mercy to do.  
 Abowen dome° he raysid mercy, *above judgment* 5975  
 And sow° þare what vylany° *saw low estate*  
 þai had and war supprysyd°, *oppressed*  
 What disees° and trauayle, *discomfort*  
 What harmes in þe se þaim ayle,  
 And suld haue bene perysd. 5980  
 him thought it was na ryghtwysnes,  
 Fra god had vengyd, to do mare stres°. *distress*  
 he remoued þaim fra þeyn,  
 To tounes þat to his kirke pertenyd  
 he þaim sent fra harme to shend°, *defend* 5985  
 And fedd þaim of his awen,

He is in  
great doubt  
what to do  
with them,

but decides  
not to add  
to what  
God had  
done,





A.D. 1087-  
1100.

All' þe dryuers ware agaste°,      *afraid*  
 þat þe sledd suld ga our° faste,      *over*  
 And þe bell' on end.<sup>1</sup>

A monk of  
Durham  
sees to the  
casting and  
carriage.

þare was a monke of durham,      6020  
 To helpe to kary þis bell' hame ;  
 he made it to be 3ett°.      *cast*

Be cause him thocht it 3ett wele,  
 he did his bysynes ilk a dele°      *every bit*  
 to durham it to gett.

þe bell' it was so grete and royde°      *'rude,' unwieldy ?* 6025  
 þat of þe caryage he was oft noyde° ;      *troubled*  
 bot he traist° in cuthbert,      *trusted*

For his help in othir case  
 To his seruands in diuers place  
 þis trew monk had expert°.      *proved*      6030

Twenty-  
two oxen to  
draw it.

Oxen twenty and twa  
 War drawand þis bell' full' thra°.      *vigorously*

þar was a 3onge man,  
 he come nere þe sledd vnto,  
 Some helpe þarfore to do      6035  
 he made him bysy þan.

he was putt in grete wathes° ;      *dangers*

The clothes  
of a young  
man catch  
in a wheel;  
he falls  
under, and  
lies as one  
dead.

þe whele faltird° in his clathes,      *caught*  
 þat ware lange and syde°,      *descending to the ground*  
 And kest° him, and him vndir      *threw*      6040

he was whrassid° all' in sondir.      *wrested*

As deed° he lay þat tide :      *dead*

Bot° he war deed wha suld wene°,      *but that think*

þat slike a grete charge° had sene  
 abouen° his body fall' ?      *load*      6045  
 upon

With' outen voice and steryng°,      *stirring*

With' outen witt° he was ligyng,      *consciousness*

And semed deed at all'°.      *quite*

The monk  
is in point  
to swoon,  
but cries to  
St. Cuth-  
bert.

þe monke of durham before sayde  
 Of þis case° was afrayde,      *mishap*      6050

he was in poynt to swoun.

he cryde pitously, saynt cuthbert,  
 What dose þou ? say° me whare þou ert°,      *tell art*

To vs þou art nozt boune°<sup>2</sup> ;      *gracious*

<sup>1</sup> Apparently to be connected with *ga*, 'come to an end.'

<sup>2</sup> 'Flow'rs . . . Nature boon Pour'd forth,' etc. (Milton, *P. L.* iv. 241.)

A.D. 1087-1100.	Rewardes þou þus þi seruands þat to þi seruyce puttys þair hands? Allas, whi es it þus?		6055
[p. 150.]	We haue þe noȝt now in þat wonn <sup>o</sup> , Als before we haue þe fonn <sup>o</sup> . helpand be now til <sup>o</sup> vs, Gude fader, help, he says.	<i>wont, habitude</i> <i>found</i> <i>to</i>	6060
The young man recovers.	he bad þan him vp rays A litil fra þe grounde. Fra <sup>o</sup> he was vp ryght sett, he began his spirits to gett with' in a litil stounde <sup>o</sup> .	<i>after</i> <i>time</i>	6065
His first remark.	Þis was þe first worde þat he spell' <sup>o</sup> : Þis es, he sayde, a heuy bell'. þe monke spird of his fare <sup>o</sup> , his ansuer made þe monk glad. he saide litil harme he had, And þat he felyd na sare <sup>o</sup> .	<i>spoke</i> <i>enquired how he fared</i>	6070
He is no worse.	þai did of <sup>o</sup> his cote to se Gif his banes <sup>o</sup> to gydir be. All' hale þai þaim fande ; In synnes <sup>o</sup> , in Ioyntes, in fell' <sup>o</sup> , and flesh', Noȝt harmed þe valu of a resch' <sup>o</sup> , Nouthir in fote ne hand, Bot all' anly <sup>o</sup> þe ȝong man sarke <sup>o</sup> Of some ryuyng <sup>o</sup> had a marke In þe same place Whare þe whele at our <sup>o</sup> went. His cote was na thing rent, þat his body brace <sup>o</sup> .	<i>sore</i> <i>took off</i> <i>bones</i> <i>sinews, skin</i> <i>rush</i>	6075
He walks by the truck, using a staff,	Whare þe whele at our <sup>o</sup> went. His cote was na thing rent, þat his body brace <sup>o</sup> . Vp on his fete þai him flitt <sup>o</sup> , For he moght noȝt ryde ȝitt, On a staffe he leend. he went forthe softly, Full' deuysed <sup>o</sup> , þe bell' by <sup>o</sup> , To durham forto wende. Ay þe ferrer <sup>o</sup> þat he gase <sup>o</sup> , Ay þe langer, mare strenthe he hase, his staff away he caste ;	'alonely' <i>shirt</i> <i>tearing</i> <i>over</i> <i>wrapped</i> <i>shift</i> <i>decided</i> <i>beside</i> <i>farther</i> <i>goes</i>	6080
			6090

A.D. 1087-  
1100.

At þe last he' was all' hale°, *whole*  
 And vp ryghts with' outhen bale°, *harm* 6095  
 Sone forth' his way he past;

and is  
ready to  
help.

He went forthward' with' þe wayne,  
 And to help he was full' bayne°, *ready*  
 þe bell' <sup>1</sup> na harme toke°. *might take*

The monk  
is right  
glad, and  
thanks  
God.

þe monke þan had mare gladnes 6100  
 þan before heuynes.

he lykid on him to loke,  
 he knew wele godds help come nere,  
 Be° prayer of his saynt dere, *by*  
 whar mannes help myzt nozt do. 6105

he was blithe° of þe myracle, *glad*  
 he had hope als° at his wille *also*

Durham to come to.  
 he thanked god with' hart and tong,  
 þar went with' him þe man zong, 6110  
 be fore in perile was.

[p. 151.

Ten myle þat day he went,  
 God his heele haly° him sent, *health wholly*

At Durham  
the young  
man re-  
turns  
thanks at  
the fere-  
tory.

To durham forthe he pas.  
 When þat he come þidir, 6115  
 he hyed him to þe fertir°,

þare on knes he knelyd, *feretory*

And thanked god our saueour,  
 þat, þurgh' mede° of his confessour, *merit*  
 Fra sodayn deed° him shelde°. *death shielded* 6120

Sym. *Hist.*  
*Eccl. Du-*  
*nelm.* lib.  
iii. cap. 2  
(37), and 3  
(38).  
post A.D.  
999.

**H**ow, in place whare he lay before,  
 Seke men of heele° had restore°. *health restoration*

Fra° cuthberts cors° was translate *after body*  
 Oute of a kirke some tyme,<sup>2</sup> þat

<sup>1</sup> (That) the bell, etc.<sup>2</sup> 'Transacto nanque tempore non parvo,' i.e. 'some time' after the translation from the watted church to the white church, which was in 998. The concluding sentence of Symeon's thirty-seventh chapter reads as if the white church were something different from Aldhune's church, and so it is understood by Hegge, although patient of a construction making the 'alba æcclesia' and the 'major æcclesia' to be the same. *Rites of Durham* first speaks of the 'white kirke' as if distinct from the 'great kyrke' (p. 57), but afterwards (p. 61) of the 'white chapell,' which Aldhune 'had newly built, which was a part of the great church which was not yett finished.' Reginald, however, distinctly speaks of Aldhune's church as the 'Alba Ecclesia' with two towers, &c. (chap. xvi) Is it possible that the white

<i>post</i> A.D. 999.	wand° kirke was called beforne°, <sup>1</sup>	<i>wattle</i>	<i>above</i>	6125
	In to þe kirke was called white,			
	þar come a woman in ill' plyte,			
After the translation from the wattled church to the white church, there came a crippled woman to the former,	þat was in scotland borne. Fra childe litill' scho had been seke ; Ilk man hir sow° or woman eke	<i>saw</i>		6130
	wald haue compassyoun. hir fete, hir knees, war crokyd bakward, Sho crepyd on hend°, hir thoght it hard,		<i>handz</i>	
	fra place to toun to toun. <sup>2</sup>			
	So it be fell' þat sho came			6135
	To þe wand kirke, to durham, whar cuthbert cors had lyne°.	<i>lain</i>		
	Sho was þare a litil stert° ;	<i>time</i>		
	Thurgh' helpe of saynt cuthbert scho gat sone medecyne°	<i>cure</i>		6140
and soon was cured.	Of þe sekenes þat had hir pynde° ; hir lymes, hir synnes°, turned° to þair kynde°.	<i>tormented</i>	<i>sinews</i>	<i>returned</i>
	vp scho began to ryse ; Sho felle doune to þe erth' agayn, And sodanly, with' myght and mayn,			6145
	All' on loude° sho cryes.	<i>aloud</i>		
	Alsone° on fete sho stode vp ryght, hale and fere° in force and myght.	<i>immediately</i>	<i>sound</i>	
They ring the bells and sing <i>Te Deum</i> .	Sho thanked god with' hert, þat had made hir hale and sounde, þat sho moight walke forthe on grounde, thurgh' prayer of saint cuthbert.			6150
	In þe cite fra° men þis knewe, To þe kirke in haste þai drewe,	<i>as soon as</i>		
	And þe bellis rang.			6155
	þai thanked god interly°, And with' deuocioun þe clergy te deum to gydir þai sang.	<i>heartily</i>		

church was a predecessor of the present St. Oswald's, in the walls of which portions of Saxon crosses have been found, and that Reginald, writing c. 1160, is confounding two distinct buildings? Reine thinks the white church was a temporary building of wood, more substantial than the wattled church. (*St. Cuthbert*, 57.)

<sup>1</sup> See Sym. *Hist. Eccl. Dunelm.* iii. 1 (36); and *post*, l. 6900.

<sup>2</sup> This line appears to be corrupt. Symeon has 'de loco ad locum.' We might read 'From place and town to town,' or, 'To pace (pass) from town to town.'

- post* A.D.  
999.      Þis woman þæt was þus helyd,  
hir helyng scho na thing concelyd.      6160
- She goes to  
Rome and  
other  
places, and  
men are  
stirred to  
come on pil-  
grimage.      Sho wendis° fra place to place,      *goes*  
To Rome and diuers kyngdoms,  
And þis myracle, whare sho coms,  
Sho tellis, was grete solace.  
Be° hir tellyng men wer steryd,      *by*      6165  
And diuers to þe saynt speryd°,      *sought*  
and come in pilgrimage.
- Witnesses  
of the  
miracle.      Prestis and religiose,  
þat sow° þis at durham house,      *saw*  
tald þis, all' men of age.      6170
- [p. 152.]      *H*ow þat kyng William  
þe saynt gert wende° fra durham,      *made go*  
þe time of bischope walchere,  
þat was þe first clerke seculere  
Bischof of durham,      6175  
With' outen° ane<sup>1</sup> be symony      *except*  
Made, and aftirward putt by  
With' sorow and with' schame.
- iii. 19 (54).  
A.D. 1072.      kyng william come fra scotland,  
And his hoste° him folowand,      *army*      6180  
To durham gun° he fare.      *did*  
King Wil-  
liam comes  
to Durham,      Forto witt° he made grete force°<sup>2</sup>,      *know*      *effort*  
Gif saint cuthbert hale° corce,      *whole*  
As men saide, lay þare.  
Men saide° him þat it was sothe°;      *told*      *true*      6185  
he wald noȝt trowe°, bot made him mothe<sup>3</sup>,      *believe*
- and says he  
will see if  
what is said  
of the body  
be true.      And said he wald it se.<sup>4</sup>  
Bischops, abbots, and prelate,  
And oper men of diuers state,  
þar with' him had he.      6190

<sup>1</sup> Eadred, who bought the bishopric from Hardicanute out of the treasures of the church in 1041, but whom divine vengeance suffered not to live more than ten months. (Symeon, *Hist. Eccl. Dunelm.* ch. 44.)

<sup>2</sup> Cf. the French *il s'efforça*.

<sup>3</sup> Weary; he showed himself tired of merely being told, he said he would see for himself.

<sup>4</sup> At a later time (see Florence, 1104) some doubts as to the body of Saint Cuthbert were raised by 'quorundam incredulitas abbatum.' (Freeman, *N. C.* iv. 520 n.)

A.D. 1072. If not, he will slay the magnates.	<p>He had <i>purp</i>oste in his thoght,          Gif þe corce þare wer nozt,          All' þe gentils<sup>o</sup> to sla,          And namely<sup>o</sup> first þe grettest          Of þe contre he manest<sup>o</sup>,          to do þaim stress<sup>o</sup> and wa<sup>o</sup>.          lerde<sup>o</sup> and lewed<sup>o</sup> were all' in drede,          þai prayde god, for þe saint mede<sup>o</sup>,          to saue þaim fra disees<sup>o</sup>.</p>	<p><i>magnates</i>  <i>especially</i>  <i>menaced</i> 6195  <i>distress</i> <i>woe</i>  <i>learned</i> <i>unlearned</i>  <i>merit</i>  <i>trouble</i></p>
On All- hallows' day Bishop Walcher sings the high mass.	<p>All' halow day was þis,          þe bischop sang his mess<sup>o</sup> Iwis<sup>o</sup>          Walchere, god to plees.          Fra þe hey<sup>o</sup> mess had bene done,          þe king thoght to se sone          þe body of þe saynt.</p>	<p>6200  <i>mass</i> <i>certainly</i>  <i>high</i>          6205</p>
The king is suddenly taken ill,	<p>Sodanly he chaunged colour,          he wex sa hate<sup>o</sup> in slike<sup>o</sup> a stour<sup>o</sup>,          he was made all' faynt.          He moght nozt, for payn grete<sup>o</sup>,          Thole<sup>o</sup> na while so mykil hete,          Ne sa grete dere<sup>o</sup>.</p>	<p><i>hot</i> <i>such</i> <i>turmoil</i>  <i>great</i>  <i>endure</i> 6210  <i>harm</i></p>
and rides away as fast as he can.	<p>To wende away fast he him paynd<sup>o</sup>;          Fra<sup>o</sup> grete feste he had ordaynd,          he left þar all' his gere<sup>o</sup>.          He toke his hors, away he rade,          Be<sup>o</sup> way taryng nane he made,          he streynd<sup>o</sup> his hors to rynn<sup>o</sup>.          To bid him haste it was na bote<sup>o</sup>;          he light neuer doune on his fote</p>	<p><i>troubled himself</i>  <i>after</i>  <i>things</i>          6215  <i>by</i>  <i>constrained</i> <i>run</i>  <i>no good, i.e. superfluous</i></p>
When he comes to the Tees he is better, but afraid of the saint for the future,	<p>Whils<sup>o</sup> he to tese<sup>o</sup> moght wynn<sup>o</sup>.          Be<sup>o</sup> þe time he come to tese,          Of þe hete þat him disees<sup>o</sup>,          ryght nozt þan he felde<sup>o</sup>.          Fra<sup>o</sup> he was of þis wys flayde<sup>o</sup>,          All' þat of þe saynt was sayde          fra þan forthe trew he helde,</p>	<p><i>till</i> <i>Tees</i> <i>get</i> 6220  <i>by</i>  <i>troubled</i>  <i>felt</i>  <i>after</i> <i>frightened</i>          6225</p>
and be- comes a succourer of the Church.	<p>And many grete giftes gaue          To his kirke for euer to haue.<sup>1</sup>          In bischop William days</p>	

<sup>1</sup> See below, 8325, etc.

[p. 153.] he helpid seculers to putt oute 6230  
 Fra þe kirke, and monkes deuoute  
 sett þare, as story<sup>o</sup> says.<sup>1</sup> *history*

**H**ow saint cuthbert Ranulphum flay<sup>o</sup>, *frightened*  
 þat walde streyn<sup>o</sup> his folk kyngs tax to pay. *constrain*

iii. 20 (55). On a tyme kyng William 6235  
 c. A.D. 1080. Sent ane Ranulphum<sup>2</sup> to durham,  
 King Wil- A grete tax forto rays ;  
 liam sends þe folk to pay he wald constreyn.  
 one Ralph To saint cuthbert all' þai pleyn<sup>o</sup>, *complain*  
 to Durham And of help him pray<sup>o</sup>, *pray* 6240  
 to raise a And on þair knees þai sett<sup>3</sup> þaim doune  
 tax. And prayde all' with' deuocioune,  
 Of some *grace* to gett.  
 þe same nyght, when, on þe morne,  
 þe folke suld come Ranulphe beforene, 6245  
 þe tax on þaim to sett,  
 he had a dreme þe same nyght :  
 A bischop, in his vesturement dyght,  
 stode be his bed syde,

St. Cuthbert appears to Ralph in a dream,

<sup>1</sup> We do not know what amount of historieal basis there may be for this strange legend. As Freeman remarks (*N. C.* iv. 521), 'William was not a scoffer; the work of jeering at English saints was more in the line of his abbots; and no man was less likely to order a massaere, after the fashion of a Babylonian despot.' On the spurious charters of the Conqueror, see Greenwell's *Feodarium* (Surtees, 58), lxvi. Hegge thinks the king was only in a rage at the monks so long delaying to gratify his euriosity 'that they strueke the King with such an heate of eholler, that in a rage he tooke H rse, and never stayed his course 'till he was out of the Preeinets of the Bishopriek, where with pardon for his boldnesse to the Saint, he reeover'd his former Temper, restoring divers villages to *St. Cuthbert*, which had bene taken away.' (*Legend of S. C.*, 1626; ed. 1777, p. 21.)

'Tradition mentions that the king, in his haste, took his way down the narrow street called King's Gate, leading to the Bailey, and now called Dun Cow Lane.' (*Historical View of Durham*, 1824, p. 12.) If so, he would soon be able to ford the Wear and make for the Tees.

<sup>2</sup> Freeman thinks that in this Ranulphus 'we may safely see the famous Flambard,' showing at least the possibility by referenees to Domesday and to early historians. (*N. C.* iv. 521 and n.)

<sup>3</sup> 'To sit on one's knees' is a common expression in the North, meaning to kneel; it is often used in *Rites of Durham*, e.g. p. 3: 'places conuenient under the shrine for the pilgrims or laymen [lame or sick men, H. 45], sitting on their knees to leane and rest on.' See also the supplement to Jamieson's *Scottish Dictionary* (1887), s. v.



c. A.D. 1080.	And with' his croche° on him he putt°,	<i>crozier</i>	<i>thrust</i>	6250
	And strake° þar with', all full' butt,	<i>struck</i>		
and blames him for his presump- tion.	And blamed him in þat tide°	<i>time</i>		
	þat he presumed þar to come,			
	Forto breke his fredome,			
	My pepill' forto thrall'.			6255
	þou sall' forthynk° þat þou hase done ;	<i>repent</i>		
	Bot gif <sup>1</sup> þou hye þe heyn sone°,	<i>hence soon</i>		
	Wele wars° sall' þe be fall'.	<i>far worse</i>		
He awakes very ill,	When he of his slepe wakynd,			
	Sa grete sekenes his body bynd°,	<i>bound</i>		6260
	he moght noght vp ryse.			
	Still' he lay and graned° sare,	<i>groaned</i>		
	And spak to þaim þat with' him ware,			
	þis I haue for my suppryse° ;	<i>oppression</i>		
tells the vision,	Before all' men he telde be dene°	<i>straightway</i>		6265
	What þat he had herde and sene,			
begs the people's prayers,	And þe pepill' besoght°	<i>he besought</i>		
	To þe saynt for him to pray.			
	he hight° neuer eftir þaim to fray°,	<i>promised</i>	<i>molest</i>	
	Gif he heele° haue moght.	<i>health</i>		6270
sends a baudekin,	he sent þan a baudekyn <sup>2</sup>			
	To saint cuthbert for his syn,			
	And prayde him for his heele,			
	And vowed while he was lyuand			
	To be his deuoute° seruand,	<i>devotea</i>		6275
	And to him trew and leele°,	<i>leal</i>		
	So þat he moght his heele wyn,			
	And haue forgyfnes of his syn.			
	his sekenes þat° encrest,	<i>to that extent ?</i>		
	he gert beere him° ferr and nere,	<i>made bear himself</i>		6280
	Aboute þe contre on a bere° ;	<i>litter</i>		
	To know° it he noȝt ceste°,	<i>acknowledge</i>	<i>ceased</i>	
	To þe saint how he trespass,			
	And what care° he was in cast	<i>grief</i>		
	For his myss doying.			6285

<sup>1</sup> 'Bot gif' = 'unless'

<sup>2</sup> A baudekin was a rich cloth woven of gold warp and silk woof. Symeon's words are: 'mittens ergo ad ejus sepulchrum pallium, quod huc usque in hac æcclesia in hujus sancti memoriam servatur.' Such *pallia* are represented in contemporary illuminations as having been on the tomb. (*Yks. Arch. Journal*, iv. 340.)

c. A.D. 1080.	In þis diocise <sup>1</sup> , whils he duelled,		
While in the bishopric his sickness continues,	his sare sekenes ay him helde,		
[p. 154.]	þar of he mend <sup>o</sup> na thing,	<i>mended</i>	
but when he quits it he is made whole, and the king raises no more taxes among the Haliwer-folk.	Oute of þe diocyse whils <sup>o</sup> he farde <sup>o</sup> ,	<i>until journeyed</i>	
	And hyed him faste hamwarde,		6290
	In haste his heele <sup>o</sup> he had.	<i>health</i>	
	Fra <sup>o</sup> þe kyng harde tell' of þis,	<i>from the time that</i>	
	Of cuthbert men na tax Iwis <sup>o</sup>	<i>certainly</i>	
	Neuer aftir rays he bad.		
	<b>H</b> ow þe saynt an eddir <sup>o</sup>	<i>adder</i>	6295
	Fra a mannys nek draue hir.		
iii. 12 (47).	A man calde osulfus,		
c. A.D. 1064.	An euyl man and dispitus <sup>o</sup> ,	<i>scornful</i>	
An evil man named Osulf	Anes <sup>o</sup> in a felde slepyd.	<i>once</i>	
sleeps in a field and wakes with a serpent round his neck.	When he wakend, sone he feld		6300
	þat a serpent him our qweld <sup>o</sup> ;	<i>overpowered ?</i>	
	his nek full' sare it grepyd <sup>o</sup> ,	<i>gripped</i>	
	he strake <sup>o</sup> it with' his hande to grounde,	<i>struck</i>	
	To watir and to fyre some stounde <sup>o</sup> ,	<i>times</i>	
	In partyes he it twynde <sup>o</sup> ,	<i>divided</i>	6305
	3it sulde he, for <sup>o</sup> any wyle	<i>despite</i>	
He cannot rid himself of it,	þat he couthe <sup>o</sup> , with' in a while	<i>knew</i>	
	Aboute his nek it fynde.		
	Bot here <sup>o</sup> a meruaylous thing :	<i>hear</i>	
	Lital in þe begynnyng		6310
	It semyd to mans syght,		
	It wex ay lengar <sup>o</sup> mare and mare,	<i>continually</i>	
	Bot his venym it did na sare,		
	Nouthir day ne nyght.		
	Als ofte <sup>o</sup> þe kirke of saint cuthbert	<i>as often as</i>	6315
	he entird, fra his nek scho stert <sup>o</sup> .	<i>she started</i>	
	Aftir sone, when he forthe went,		
	Aboute his nek agayne sho cleuyd.		
	Shame mare þan <sup>o</sup> <sup>2</sup> him greuyd	<i>then</i>	
	Of þat sary splent ; <sup>3</sup>		6320

<sup>1</sup> This seems to show that the present translation was made in the diocese of Durham. Symeon only says 'in locis ad episcopatum pertinentibus.'

<sup>2</sup> A word seems to be omitted here, perhaps 'payne.'

<sup>3</sup> The snake seems to be called a 'sorry splent,' in allusion to the armour-pieces termed 'splents.' See Halliwell, s. v.

- c. A.D. 1064. þus lang tyme was he taryed°. *annoyed*  
 he was counsaild on a tyde°. *time*
- To cutlibert toumbe to go ;  
 þare thre nyghtes and thre days  
 To god and to þe saint he *prays* 6325  
 To brynge him oute of his wo.  
 Fra þat time forward  
 he was noȝt with'° þe serpent skard°, *by scared*  
 he left his shrewednes°, *wickedness*
- So þat þe alde serpent þe deuill' 6330  
 Turned him neuer aftir til° euill'  
 Fra his gudnes.<sup>1</sup> *to*

*How a thefe stale offeryng*  
*At þe toumbe, and agayne° it bryng. back*

- iii. 13 (48). On a tyme at cuthbert feste, 6335  
 At the feast of St. When diuers men to him preste°, *pressed*  
 Cuthbert, Deuocioun to do,  
 a servant following his master to the feretory sees many pennies on the tomb.  
 A seruand folowand his lorde,  
 Come to þe kirke, as bokes recorde,  
 þe fertir° come þar to. *feretory* 6340
- þe seruand sees many penys  
 Lig° on þe toumbe, he him deuys° *lie resolves*  
 to stele of þaim belyue° ; *quickly*
- he feynd° als he þe toumbe walde kys, *feigned*  
 he clekyd° vp in mouthe hys *caught* 6345  
 Penys foure or fyue.  
 With' in a stert° his mouthe be gan *short time*  
 As fyre forto bryn þan°, *burn then*
- For, as him self confest,  
 him thoght slyke° hete in him bryn, *such* 6350  
 Like to brinnand Iryn.  
 For time he had ill' rest.  
 He wald þe penys oute haue spit,  
 he moght noght opyn his mouth' ȝit,  
 he suffird slyke penaunce° ; *punishment* 6355  
 he ran aboute with' in þe kirke,  
 þa° þat him sow° of him ware irke° *those saw troubled*

<sup>1</sup> Symeon says that he set off on a pilgrimage, and was not seen afterwards in this country.

c. A.D. 1064.	And stonyd of his chaunce. <sup>1</sup>		
and heruns away.	Oute of þe kirke at þe last Thurgh' þe prees° of folk he past,	<i>press</i>	6360
	As man oute of his witt. he moght noȝt speke, bot men moght se		
	Be° his countenance° þat he tholyd° a sary fitt.	<i>by demeanour endured</i>	
	At þe last he him bethoght On what wyse he had wroght.		6365
He returns and prays at the tomb,	to þe toumbe he hyede° ; he knelid and prayde, with' all' his hert, Forgyfnes of saint cuthbert,	<i>hastened</i>	
offers all he has,	And mercy þar he cryde, he offird all' þat he had. To wyn° away he was full' glad ;	<i>get</i>	
	he kyst þe graue stane : It is meruaile forto tell', þe penys þat fra his mouthe fell',		6375
and is glad to get away well,	þat he before had tane. þan° þe hete away went, his horse hastely he hent°,	<i>then seized, i.e. mounted</i>	
	And hyed him fast away. þider to come agayne his lorde		6380
	Moght na wyse him acorde°, Nouthir be nyght ne day.	<i>make him agree</i>	
	his lorde profird him giftes sere°, þidir to wende with' him in fere°,	<i>many company</i>	
but nothing will induee him to go near the church again.	bot it was na bote° ; For neuer aftir durst he, Ferrar° þan he þe kirke moght se,	<i>no good further</i>	6385
	þidir warde sett his fote.		

<sup>1</sup> 'Astonished by what befell him.'

## BOOK IV.

*Incipit liber quartus et ultimus.*

**I**n þis last boke of þir<sup>o</sup> foure, *these*  
 Wha so lykes to loke it oure, *'* 6390  
 Þe fruyte of cuthbert leuyng  
 he sull' se, and his doynng ;  
 And of diuers 3eris þe date,  
 Of diuers thinges þat I wate<sup>o</sup>, *know*  
 Þat to him and his kirke pertene, 6395  
 Sall' I write as I haue sene.

*Brevis Relatio de S. Cuthberto, in Symeon (Surtees), i. (p. 223).<sup>1</sup> Quomodo per trium in-fantem de constancia sit præmonitus.<sup>2</sup>*  
 Saint cuthbert in his childhede,  
 At aght 3ere elde, as we rede,  
 Be<sup>o</sup> a childe of 3eres thre, *by*  
 Of þis wyse monest<sup>o</sup> was he, *admonished* 6400  
 Forto leue his lyghtnes,  
 And gyf him to some stabilnes.  
 Fra þat time forthe he wex mare stabill',  
 And to god mare seruysabill'.  
 Anes on a nyght bestys he keypyd, 6405  
 he prayde whils his felaws slepyd,  
 he saw aungels bere to heuen  
 Saint aydane saule with' ioyful steuen<sup>o</sup>. *voice*  
 Compuncte of his syght<sup>3</sup> he was,  
 he left all' and to monkhede he pas. 6410  
 At mailros monke was he made,  
 þar he toke tonsure brade<sup>o</sup>,<sup>4</sup> *broad*

<sup>1</sup> The original compilation is found in several MSS. of the tract *De Translationibus*. The first eight sections are epitomised from Bede and the *Vit. Anon.*, and the rest are from Symeon or the *De Translationibus*, except the last, which is from various sources; lines 8099 to 8202 correspond closely with the *Hist. de S. Cuthb.* in the Rolls Symeon, i. 199–202

<sup>2</sup> These Latin side-notes are copied from the MS., in which each is enclosed by a red border.

<sup>3</sup> Pricked or impressed by the vision which he had.

<sup>4</sup> 'Tonso et coronato capite.' (*Hist. de S. Cuthb.* in Surtees Sym. i. 138.) The author appears to have thought that Cuthbert took the Roman tonsure,

- A.D. 651.  
*Brev. Rel.*  
ii.
- þe 3ere sext hundreth' of our lorde  
And ane and fyfty, as bokes recorde.  
Fyue and fyfty 3ere þan passand 6415  
Fra<sup>o</sup> austyne come to yngland; *since*  
Fyften 3ere þan wer gane  
Fra kyng oswald and aydane  
Turned northumbirland to trouthe<sup>o</sup> trewe; *belief*  
þe nynde 3ere of osweu. 6420  
At mailros boisill', a famus man,  
Was prior of þe abbay þan.  
Cuthbert vndir his disciplyne  
Leuyd in monkhed gode and fyne;  
he wakyd<sup>o</sup>, he fastyd, and he prayde, *watched* 6425  
And did all' things as boysill' sayde,  
And gaue ensampill' to opir men,  
As boisill' þat time him ken<sup>o</sup>. *taught*  
*Brev. Rel.*  
iii.  
A.D. 661.  
Cuthbert  
made prior.
- When þat boisill' was deed,  
he was made prior in his steed. 6430  
Of gude leuyng he no3t ceste<sup>o</sup>, *ceased*  
Bot ay mare and mare encreste;  
Ensampill' of gude leuyng<sup>1</sup> monkheðe  
he schewid bathe in worde and dede.  
Fra þat thrittene 3ere war past, 6435  
his abbot Eata at þe last  
To haly eland him translate<sup>o</sup>, *transferred*  
To bere þare þe prior state,  
As he did in mailros;  
Of Religioun he was þe rose. 6440  
Eata was abbot of bathe<sup>o</sup>, *both*  
To reule þaim wele he was full' rathe<sup>o</sup>. *prompt*  
Sex hundreth' 3ere sixty and foure  
Fra cristes birth' was past oure  
When he come to Eland. 6445  
Twelf 3ere þare, monke leuand,  
What he was in worde and dede,

but it would certainly be the Celtic. (Cf. note, l. 1496.) There were three distinct varieties: (1) the Roman, associated with the name of St. Peter, formed by the top of the head being shaven and a *corona* of hair left all round; (2) the Eastern or Greek, called St. Paul's, which was total; (3) the Celtic, called St. John's, in which all the hair was shaven off in front of a line drawn from ear to ear. See further in *Dict. Chr. Antiquities*.

<sup>1</sup> Redundant by scribe's error explained by l. 6431.

A.D. 676.	In his lyfe tellis saint bede.		
<i>Brev. Rel.</i> iv.	Aftir tuelf 3ere space, Cuthbert to farne toke his trace°.	<i>steps</i>	6450
	Fewe before durst þare lende°	<i>dwell</i>	
	For assayling of þe fende°.	<i>fiend</i>	
<i>Brev. Rel.</i> v.	In criste sex hundreth 3ere, Seuenty þar to sex in fere°,	<i>together</i>	6455
	þe sext 3ere was past þat tyde Of gude kyng Egfride, Cuthbert had þan monke bene Sex and twenty 3ere, I wene.		
<i>quamdiu vixit in farne</i>	In farne he leuyd him all' ane, Whils° nyne 3ere were all' gane, In slike lyfe of perfeccioun, And in contemplacioun,	<i>until</i>	6460
	þat he was fra þe erde reuyd°	<i>taken</i>	
	And in thoght to heuyn heuyd°.	<i>lifted</i>	
Synod under Theodore. A.D. 684.	þan of þe clergy a seyn° was calde, Archebisshop theodir com it to halde, Archebisshop of cauntirbyry, Was a man of leuyng hy°.	<i>synod</i>	6465
	At twyford was þis gaderyng, In þe presence of Egfride kyng, Twyforde beside alne flode°	<i>'the higher life'</i>	6470
	Stode some tyme a toune gode. þare þai chesyd° of ane assent	<i>Aln river</i>	
	Cuthbert, þof he war no3t present, Forto take bischope degre, To reule haly eland se.	<i>chose</i>	6475
	Legats° and lettirs for him þai sende ;	<i>messengers</i>	
[p. 158.]	þat he walde sone come þai wende°,	<i>thought</i>	
<i>Cuthbert's nolo episcopari.</i>	Bot for all' þis he walde no3t 3itt° Oute of his hermytage flitt.	<i>yet</i>	6480
	þe kyng and bischop trumwyne Come with' many othir hyne°, With' many men of religioune, And othir men of grete renoune.	<i>persons</i>	
	þai knele, þai pray, þai him beseke, With' terys rynnand on þair cheke, To take on him bischope cure° ;		6485
		<i>charge</i>	

A.D. 684.	3itt he wald no3t þain ensure <sup>o</sup> , Bot to þe seyn <sup>o</sup> with' þain he past, And þare consent <sup>o</sup> at þe last, With' full' grete difficulte, Ordaynd bischop forto be.	<i>assure</i> <i>synod</i> <i>consented</i>	6490
<i>Brev. Rel.</i> vi. <i>Hic conse-</i> <i>cratus est.</i>	Aftir warde, at 3orke cite, Sakird <sup>o</sup> solely was he Of <sup>o</sup> archebischoþ theodere, Archebischoþ of douere. Douere and cauntirbery Were calde a se commonly <sup>o</sup> .	<i>consecrated</i> <i>by</i> <i>one sce in common</i>	6495
March 26.	In aprile þe seuend kalend, his sakeryng <sup>o</sup> was begonn and end On þe solempne day of pasce <sup>o</sup> . þar were seuen bischops in þat place, Kyng Egfride he was þare, And many othir les and mare <sup>o</sup> . þe 3eres was past of criste ihū Sex hundreth' four score it is trew, And fyue þain <sup>o</sup> sall' be meende <sup>o</sup> , Of Egfride kyng þe fiftende.	<i>consecration</i> <i>Easter</i> <i>lesser and greater</i> <i>to them told</i>	6500  6505
<i>Brev. Rel.</i> xxxviii. Eata and Cuthbert exchange sees, Cuthbert going to Holy Island, Eata to Hexham,	þare is a cronykill' tellys expert <sup>o</sup> <sup>1</sup> þat Eata and cuthbert Permote <sup>o</sup> þair bischopryks same <sup>o</sup> , Cuthbert to Eland, he to hexham, With' þe kyngs counsaile, as fell <sup>o</sup> , And bischop theoder, as þai tell', Ceadda, and cedda, assent þar to, And othir bischops sa to do.	<i>openly</i> <i>exchange together</i> <i>befell</i>	6510  6515
so that, in that case, [p. 159.] Eata had been at Holy Island, and Cuth- bert at Hexham. <i>Eccl. Hist.</i> iv. 28, 12.	Sa Eata, it is semand <sup>o</sup> , Was þan bischop of haly eland, And cuthbert to hexham lyte <sup>o</sup> . þis semys agayn <sup>o</sup> saint bede scrite <sup>o</sup> , þe whilk says, his boke with' in, þat cuthbert to Eland was chosyn. Sothe <sup>o</sup> it is þat Eata had to gydir sees twa,	<i>apparent</i> <i>elected</i> <i>against writing</i> <i>true</i>	6520
Bede, how- ever, says that Cuth- bert was	For he reulyd thre 3ere Eland and hexham bathe in fere <sup>o</sup> ;	<i>together</i>	6525

<sup>1</sup> Lines 6509–6550 are parenthetical.



A.D. 684. chosen to Holy Island; certainly Eata held both together for three years. He then left Hex- ham, but after the deposition of his successor Trumberht, though un- willing to leave Holy Island,	Hexham se þan he left, Bot 3it he come þarto eft°. Tumbertus, a man of honour, Was Eata successour; he sat in hexham 3eres thre, And þan for cause <sup>1</sup> deposed was he. Hexham se þan voydyt, A bischop was to chese° to it. þe kyng, þe clergy, þan per chance Thoght saynt Eatha to auance; 3it he duelt in Farne close°. All' þe clergy þai suppose þat it was no3t his desire Forto passe fra elandschire. Of° þis wyse tellis þe boke Whare I þis cronicle toke.	<i>again</i>		
			6530	
		<i>be chosen</i>		
			6535	
		<i>Lindisfarne abbey</i>		
			6540	
		<i>on</i>		
H. E. iv. 28. returns to Hexham, and then it was that Cuthbert was chosen to Holy Island.	þarfore þe clergy ordayne Eata to hexham agayne, And, to Eland diocyse, Cuthbert þai chese° as bede descryse°. þe ordenaunce was done in dede, þat day þat cuthbert toke bischop wede°; þis was þe chaungyng, and noght ellis, þat þe cronycle of tellis.	<i>choose describes</i>		
		<i>garment</i>		
			6550	
Brev. Rel. vi. Cuthbert lived as bishop with his monks. Vit. S. C. xxvi.	Fra° he had his cure° tane he duelt and his monkis all' in wane°. how he leuyd in bischop state, Saynt bede in his lyfe wrate; In þe chapiter twenty and sex he may se to knawe wha rex°.	<i>after charge</i> <i>a house</i>		
			6555	
A.D. 687. Brev. Rel. vii. [p. 160.] Hic repetit farne	Twa 3ere bischope fra he had bene, And leuyd as monke in lyfe clene, He saw his dede day nere present. Agayne to farne eland he went, Aftir natiuite of our lorde, As bede in his boke recorde. Vnnethis° twa moneths þare duelt he þan° he began seke to be. In lentyn° in þe first woke°	<i>cares</i>		
			6560	
		<i>scarcely</i>		
Vit. S. C. xxxvi.		<i>when</i>		
His last sickness.		<i>Lent week</i>		
			6565	

<sup>1</sup> For what cause is not known.

A.D. 687.	On Wedensday sekenes him toke, þe whilk to febill <sup>o</sup> him noght blyn <sup>o</sup> To <sup>o</sup> wedensday aftir myd lentyn. þat day was of þe mone pryme ; <sup>1</sup> þe same nyght at matyns tyme <sup>2</sup> , he ressayued goddis body, And aftir zelde his gaste to dy, Of Aprile þe thrittend kalend. þus þis saint made here <sup>3</sup> end, þe 3eris of crist wha rekyns euen, Sexhundreth' foure score and seuen ; þe thrid 3ere fra he bischop had bene, Fra he was ankir past 3eris threttene, Thritty and seuen of his monkhede, Sa lang monke was he, as we rede ; Fra kyng oswalde and aydane had founde <sup>o</sup> in eland bischope wane <sup>o</sup> , And monkes to gydir to be stedfaste, þan <sup>o</sup> thre and fyfty 3ere was paste. Fra <sup>o</sup> cuthbert saule to heuen fare, his body to Eland þai bare ; In petir kirke þai him byride, Be <sup>o</sup> þe alter at þe right syde, In a graue of stane <sup>4</sup> made ; In erde his body þare abade Elleuen 3ere and na langer while, To þe thritten kalends of aprile, On þe same kalend he dyed, As before it is discryed <sup>o</sup> . þan þe monkes assent at anes Forto translate cuthbert banes ; þe bischop þar to was assent <sup>o</sup> , To schryne him þan on þe pament <sup>o</sup> . When þai wroght <sup>o</sup> þe graue to <sup>o</sup> his body, þai wend <sup>o</sup> to fynde his banes dry ; þai fand him all' hale liggand <sup>o</sup> ,	weaken ceased till 6570 6575 6580 founded see when after 6585 by 6590 described 6595 consenting pavement worked down to thought 6600 whole lying	6570 6575 6580 6585 6590 6595 6600
<i>Hic mortuus.</i> March 20.			
They bear his body to Holy Island, and bury him there.			
<i>Brev. Rel.</i> viii. Eleven years after they enshrine the body.			
[p. 161.]			
They find him whole, as one asleep,			

<sup>1</sup> 'Luna prima,' the first day of the lunation, or day of new moon, which would be on Wednesday March 20 (13 Kal. Apr.), 687.

<sup>2</sup> Soon after midnight. <sup>3</sup> *I.e.* in this world.

<sup>4</sup> 'Petrino in sarcophago.' Palsgrave: 'Grave of stone—*tumbe.*' Cf. 1 l. 3439, 3801.

A.D. 698.	like to a man slepand. All þe clathes lay him aboute, þai fande þaim hale with in and oute; As it wer whik <sup>o</sup> his body bowed <sup>o</sup> , And þa þat saw it wele trowed <sup>o</sup> . þe clathis on him lay vttermast To þair bischop þai sent prest <sup>o</sup> , þis miracle to him to schew. þai couyrd his body with' clething new	<i>alive was pliant</i> 6605 <i>believed</i> <i>quickly</i>	
and placed the body in a portable chest. <sup>2</sup>	And closyd it in a fertir <sup>o</sup> light, And on þe pament <sup>o</sup> þai it dyght <sup>o</sup> ; <sup>1</sup> And þare it stode many day Aftir warde, as 3e se may, In þis processe <sup>o</sup> , as descryed <sup>o</sup> , Shortly how cuthbert leuyd and dyed. Gif any man his elde <sup>o</sup> spere <sup>o</sup> , he was monke seuen and thretty 3ere; Aftir fouretene 3ere þe abyte <sup>o</sup>	<i>chest</i> <i>pavement set</i> <i>narrative related</i> 6615 <i>age ask</i> <i>habit</i>	6610
Calcula- tion of Cuthbert's age.	he toke, <sup>3</sup> as bede of him wryte. For fra he past aght <sup>o</sup> 3ere space In elde <sup>o</sup> , he duelt in diuers place. Before he was of 3eres fourtene, he kepid bestys on pasture grene; he saw a syght him beforne, Saynt ayden saule to heuen borne; þat sight sterid his deuociounn Forto wende <sup>o</sup> to religioun. At fourteen 3ere he come to proue <sup>o</sup> At Mailrose, for his saule behoue <sup>o</sup> . He duelt at mailros bot 3eres thrittene, And þare prior had he bene. he was preste na doute before Or <sup>o</sup> he was made priore, For fra þe time he priore was, To diuers place to preche he pas, Diuers 3eres, as sais saint bede,	<i>turn</i> <i>on probation</i> <i>benefit</i> 6630 <i>ere</i>	6620 6625 6630
Vit. S. C. v.			
Vit. S. C. ix.			

<sup>1</sup> Here our translator ceases to follow the *Brevis Relatio*, which from this point consists of extracts from Symeon. See above, p. 187, n. 1.

<sup>2</sup> *I.e.* not in a stone coffin. See above, p. 113, n. 3.

<sup>3</sup> Fifteen was the age at which a boy could become a monk, according to Theodore's Penitential, lib. ii. 12, 36. Cf. l. 1002.

[p. 162.] þe folk with' goddis worde to fede.  
 It was likly hē was made preste  
 At fyue and twenty zere at neste°, *nearest* 6640  
 Sa° his zeris be° his countyng *so by*  
 Semes past fyfty at his dying :  
 How many zere in certayn,  
 I fand na boke þat tellis playn.  
 Als° at Rypoun hostelere° *also guestmaster* 6645  
 he was, I ne wate° how many zere. *know not*

*De fundacione et continuacione monasteriorum Lindisfarnie et  
 Dunelmie.*

**H**ow Eland mynster, I sall' zow ken°, *inform*  
 And durham mynster, wer founde°, and when, *founded*  
 And what disees° to þaim fell' *mishap*  
 In diuers tyme, I sall' zow tell'. 6650

A.D. 634. þe zere of criste sex hundreth',  
 Foure and thretty sett° to þis eth'°, *add easily*  
 Bede, *H.E.* þe cristen kyng oswalde  
 iii. 3. zerned° his kyngdome to faithe be calde°. *desired called*  
 King Oswald long for  
 the conver- 6655  
 sion of  
 Northum-  
 bria, Osualde in scotland was cristend°, *christianised*  
 þare he hopid a clerke to fynde,  
 þat couthe teche°<sup>1</sup> his men to faythe, *could direct*  
 And of cristes leuyng° make þaim graythe°. *the Christian life ready*  
 To þe lordes of scotland he sent 6661  
 With'° messangers all' his entent°, *by intent*  
 And besoght þaim to him send  
 A bischope, his folk to amend,  
 þe whilk suld haue a bischope se, 6665  
 Be whaim his kyngdome cristend° suld be. *christianised*  
 þai sent him bischope Aydane.  
 A better man þan had þai nane ;  
 he was meke and vertuose,  
 And a monke religiouse ; 6670  
 In haly elande, to be sure,  
 He asked a se to do his cure°. *execute his charge*  
 Lyndisfarne þis eland heght°, *is called*

<sup>1</sup> The original sense, 'to indicate, point out by a *token* or sign.' (Skeat.)  
 Cf. *Piers Plowman*, Pass. I. : 'Teche me to no tresore.'

A.D. 634. Sym. <i>Eccl.</i> <i>Dun.</i> ii. 5 (20). <sup>1</sup> Descrip- [p. 163.] tion of Holy Island.	In his circuit myles eght ; It takes name of° a watir strynde°, þe whilk þat tyme was calde lynde ; It es of brede° bot twa fete, þe se and it to gydir mete ; It may noȝt full' wele be sene Bot when þe se grounde eb bene. <sup>2</sup>	<i>from stream</i>	6675
Bede, <i>H. E.</i> iii. 3.	þe se flowes aboute þe Ile Twys ilk hale day, þe flode while°.	<i>flood-time ?</i>	6680
Aidan the first bishop.	þe kyng did as aydane bad ; þare a bischope se he had, For osualde, þat graciose kyng, Did gladly Aydane biddyng. Aydane was bysy þe folk to ken°, he made þaim all' cristen men.	<i>teach</i>	6685
When he teaches, Oswald acts as in- terpreter.	When þat aydane þe pepil techid, In scottys° langage all' he prechid ; þe kyng his preching walde expound, And telle it in englyssh' tonge.	<i>Gaelic</i>	6690
Sym. <i>Eccl.</i> <i>Dun.</i> i. 2. Aidan stirs up the king to found a monastery. A.D. 635. <i>Fundacio monasterij Lindis- farnensis.</i>	Fra° þe pepill' was conuerte, Aydane þe kyng sterid° and gerte° Make in þe Ile a mynstere, Duellyng for monkes and him in fere°. þe kyng þar to was glad and blithe, And did saynt aydane askyng swythe°.	<i>after stirred caused</i>	6695
Geography of North- umbria,	þe ȝeris of criste war our dryue° Sex hundreth' thritty and fyue. Northumberland þan had prouynce twa, Deires° and bernice° with' outhen ma. Deires at humbyr flode° begynnes, Twede fra scotlande bernyce° twynnnes°. Whare° it begynnes at tese or tyne, how it strekys°, kan I noȝt deuyne. Saint bede in Osuald lyfe sayne°	<i>together quickly over past river separates whether stretches says</i>	6700 6705

<sup>1</sup> Symeon gives this description as what he has found among the 'antiquorum dicta.' Arnold thinks he is referring to a lost book of Northumbrian annals which he used as a basis for his *Hist. Regum*, where this passage also occurs, under 793. See Rolls Symeon, i. 51 n., and ii. Intr. § 7.

<sup>2</sup> When the foreshore is shallow, *i.e.* in shallow water, or 'at the ebb.' 'Ebb' often means 'shallow,' as in the Lancashire proverb, 'Cross the s'ream where it is ebbest.' Cf. Hollard (*Pliny*, xvi. 31): 'The roots of the apple tree, olive, and cypresses lie very ebb.' Bp. Hall: 'It is all one whether I be drowned in the ebb shore, or in the midst of the deep sea.'





A.D. 876. by the monks follow it, with a great company, for seven years.	þai couthe <sup>o</sup> monky's obseruance, To folow þe corsaynt <sup>o</sup> it was þair chaunce.	<i>knew</i> <i>saint's body</i>	6785
ii. 11 (26). c. A.D. 878. The bishop and abbot try to steal away to Ireland with the body, but are driven back.	þare was a grete company, Folowand aftir cuthbert body. þai fled seuen zere, fra toun to toun, þe paynyms persecucioun. For <sup>o</sup> trauail þai began to lathe <sup>o</sup> , þe bischop and þe abbot bathe, þai walde stele fra þe pepill'. To wende to Ireland was þair will', With' cuthbert cors, bot þai wer lett,	<i>because</i> <i>loathe</i>	6790
[p. 166.]	And fra þe se to land sett <sup>o</sup> , Be <sup>o</sup> a myracle meruaylouse. þe meruayle it befell' þus : Thre wawes of water, to blode wer turned, þe shipp agayn <sup>o</sup> to land spurned <sup>o</sup> . þe boke of myracles <sup>1</sup> can tell' how þis myracle be fell'.	<i>turned</i> <i>by</i>	6795
Book of Gospels lost, ii. 12 (27) and found.	Whils þe tempest þe shipp þus clatir <sup>o</sup> , þe text of wangels <sup>o</sup> fell' in þe water. With' in þe se thre myle and mare, þe text was foun vnblemyst þare, Be <sup>o</sup> a vysion of saint cuthbert, þe whilk he schewid to þaim expert <sup>o</sup> . <sup>2</sup>	<i>knocked about</i> <i>Gospels</i>	6800
Also a red horse,	Als <sup>o</sup> a rede hors þai fande, A bridill' in a tre hyngande ; þis horse þai fande with' outhen faile, To alegge <sup>o</sup> þair trauaile <sup>o</sup> . þis horse to beere <sup>o</sup> þe bere <sup>o</sup> þai fest <sup>o</sup> , And so þair trauaile it was lest <sup>o</sup> .	<i>by</i> <i>openly</i> <i>also</i>	6805
to draw the car.	þe wangell' text be fore saide In durham mynster is zitt arayde <sup>o</sup> . Fra <sup>o</sup> þai had þus went aboute With' þis corsaynt <sup>o</sup> in grete doute <sup>o</sup> , þe saint walde þair trauaile mees <sup>o</sup> , And restore þaim to mare ees.	<i>lighten</i> <i>labour</i> <i>convey</i> <i>bier</i> <i>attached</i> <i>lessened</i>	6810
ii. 13 (28). The saint desires to relieve them.	With' þe body forthe þai rayke <sup>o</sup>	<i>set</i> <i>after</i> <i>body</i> <i>fear</i> <i>mitigate</i>	6815
They come to Crayke,		<i>journey</i>	

<sup>1</sup> The translator may here be referring to the *Auctarium de Miraculis*, cap. ii.

<sup>2</sup> See p. 139, n.



- A.D. 882. To a mynster in toun of crayke ;  
 þe abbot gudely<sup>o</sup> wald þaim gestyn<sup>o</sup>. *kindly entertain*  
 Four moneths þare þai restyn ; 6820  
 þe mene tyme þe saint apperid  
 In dreeme to Edrede, and him lerid<sup>o</sup> *informed*  
 þat hardknout kyng had a sonn,  
 þat with' a wydow suld be fonn.<sup>o</sup> *found*  
 Sho held him as seruand in halde<sup>o</sup>, *custody* 6825  
 þe danes him to hir had salde,  
 His name was hattyn<sup>o</sup> cuthrede. *called*  
 Cuthbert biddes þat þai þaim spede,  
 And by<sup>o</sup> him fra þe wydous hande, *buy*  
 And crowne him kyng of þair lande. 6830  
 þai did cuthbert biddying,  
 With' ane assent þai made him kyng.  
 In luercestre he toke þe crowne  
 Next aftir ceolfrede, kyng of renoune.  
 Guthred crowned at Carlisle.  
 [p. 167.] Donations of kings.  
 Of þir<sup>o</sup> kyngs and þair garysouns<sup>o</sup>, *these donations* 6835  
 What þai gaf, landes and touns,  
 To saint cuthbert and his brethir<sup>o</sup>, *brethren*  
 Als<sup>o</sup> what gaue kynges oþir, *also*  
 Att þis boke ende sall' I tell',  
 When I sall' with' þis mater mell'<sup>o</sup>.<sup>1</sup> *deal* 6840  
 ii. 13 (28). With' in þe tyme þe saint lay  
 At crayke, as bokes say,  
 þe bischope se, þat was before  
 At Eland, men began restore  
 Restauracio sedis episcopalis in cestria. A.D. 883.  
 In a toune calde Cunchecestre,<sup>2</sup> 6845  
 Now in þe strete it es calde chestre.<sup>3</sup>  
 þe 3ere of þe incarnacioun  
 Chronology.  
 Eght hundreth' foure score and thre soun<sup>o</sup>, *sounds ?<sup>4</sup>*  
 Fra saint cuthbert day last<sup>o</sup> *last day*  
 A hundreth' and nyne<sup>5</sup> and seuen past, 6850  
 With' cuthbert cors þai þider fare ;  
 A hundreth' and fyften 3ere rest he þare.  
 ii. 13 (28). A Scottish host comes against Guthred.  
 Sone aftir a scottys hoste  
 Come with' grete pryde and boste,

<sup>1</sup> Cf. l. 17. See lines 8120–8342.<sup>2</sup> See p. 140, n.<sup>3</sup> Order: 'Now it es calde chestre in þe strete.'<sup>4</sup> *I.e.* declares itself.<sup>5</sup> Error for 'nynty': there are some minor questions as to the numbers as here given.

- c. A.D. 885. Kyng Cuthrede forto stroye ; 6855  
 þai did his pepill' mykil noye°, *hurt*  
 And namely° in eland schire, *especially*  
 With' robberyng and brynnyng with' fyre.  
*Quomodo terra absorbuit Scottos.* þe erde sodanly þaim swellyd°, *swallowed*  
 þai were destroyed, bath' hare° and hyde°. *hair skin* 6860
- Hic incipit quomodo et quando corpus sancti cuthberti translatum est dunelmiae.*
- iii. 1 (36). **I**n þe nynte<sup>2</sup> hundreth' zere *ninth*  
 A.D. 995. Of criste with' nynty and fyue in fere°, *together*  
 The second flight, viz. to Ripon. And thre hundreth' zere and nyne  
 Fra þe saynt his lyfe fyne°, *saint's life's end*  
 þe seuentend zere of kyng Atheldrede, 6865  
 Of bischop Aldunus þe sext, we rede  
 þat Aldune had a vysion,  
 With' cuthbert cors away to boun°, *go*  
 For robbours suld come fra þe se,  
 And do harme in þe contre. 6870  
 In þe hundreth' zere and thrittene  
 Fra° in chestre þe saint had bene, *since*  
 [p. 168.] Aldune to Rypoun þe cors gart bere°, *made bear*  
 With' many folk, in tyme of were°. *war*  
 here° a wondir, as bokys tell', *hear* 6875  
 Na maner of disees° befell'  
 Whils þai wer þider wendying°. *going*  
 þar was nane wery, alde ne zying,  
 þair tendir bestys and new borne,  
 þar wer nane of þaim forlorne°, *lost* 6880  
 þai come to Rypoun all' vndyseesed°. *untroubled*  
 þat company þe saynt plesyd,  
 With' in foure moneths þe were gun sees°, *war ceased*  
 It° was in contre rest and pees. *there*  
 þe bischop and þe folk were fayne°, *glad* 6885  
 þai busk to chestre to wende agayne ;<sup>1</sup>  
 þai come to este syde of durham,  
 To a place, wardelaw þe name.  
 þai all' myght noght þe saynt bere° *bier*
- They return northward, are detained at Wardelaw,*

<sup>1</sup> They prepare to wend back to Chester.

A.D. 995.	Oute of þat place ferrar stere°.	<i>further stir</i>	6890
	þe bischop and þe pepill' faste		
	Whill'° thre days were comen and past.	<i>until</i>	
	þai pray to god with' reuerence,		
	What þai sall' do, þaim to encence°.	<i>instruct</i>	
	Reuelacioun þare had þai,		6895
	To wende to durham þat ilk° day,	<i>same</i>	
	And þare þair rest forto take,		
	And restyng to þe saynt to make. <sup>1</sup>		
and stay at Durham.	To durham with' þe cors þai rade°,	<i>journeyed</i>	
	A litil chapell' of wandes° þai made,	<i>wattles</i>	6900
	þar in þe saynt body þai sett,		
	Whils° þai better kirke mought gett.	<i>until</i>	
	þe bischop come with' þe cors,		
	To wirschip° it he did his fors°.	<i>honour did his utmost</i>	
iii. 2 (37). Description of the site of Durham.	He fyndes þe place kyndly° defensabill',	<i>naturally</i>	6905
	Bot it was 3it inhabytabill'°	<i>not habitable</i>	
	For thik wod and warayn°.	<i>warren</i>	
	Bot in myddes þar was a playn,		
	þat was wont be sawen° and tylde;	<i>sown</i>	
	þe remenand was with' wode fulfilled°. <sup>2</sup>	<i>filled full</i>	6910
Earl Uhtred clears the [p. 169.] ground, and Bishop Aldhune begins to build a great church.	þe Erle of northumbirlande,		
	Vtrode, þe contre toke on hande,		
	And gart° sone downe be hewed	<i>caused</i>	
	All' þe wod° þat þare creued°.	<i>timber grew</i>	
	þan þe bischop began to wirke,		6915
	To make of stane a mykil kirke,		
	And whils it was in makyng		
	Fra þe wand kirk þe saynt þai bryng,		
	For þai his cors translate walde		
	In to ane othir, white kirke calde. <sup>3</sup>		6920
	þare thre 3ere þis corsaynt bade,		
	Whils° þe mare° kirke was made.	<i>until greater</i>	
iii. 4 (39). Aldhune hallows his new church,	þan þe bischop aldune		
	halowed þe mare kirke sone;		
	þe next day it halowed was		6925

<sup>1</sup> Note the silence as to the famous 'Dun Cow,' for which see Preface.

<sup>2</sup> The short but most interesting Anglo-Saxon poem *De situ Dunelmæ*, etc., referred to by Symeon in his *Hist. of the Church of Durham*, ch. xlii., has been printed again and again, e.g. in both the modern editions of Symeon (Surtees, i. 153; Rolls, i. 221).

<sup>3</sup> See p. 178, n. 2.

A.D. 998. and en- shrines St. Cuthbert.	Before septembre nonas. <sup>1</sup> Cuthbert cors was þidir borne, To mare wirschip þan be forne, And þare he ordayned þe bischop se Ay forthward <sup>o</sup> forto be,	<i>ever thenceforward</i>	6930
The bishop's see now to be at Durham.	þe whilk thurgh' osuuald and aydane In haly eland first begane ; Fra whilk tyme 3eris war gane Thre hundreth' sixty and ane To þe tyme þat aldunus Ordaynd þe bischop se þus, Fra þe time þat cuthbert past hyne <sup>o</sup>	<i>hence</i>	6935
iii. 5, 6 (40, 41). Aldhune dies, the see is vacant for three years, and Edmund is chosen, A.D. 1021.	Aldune out of þis werld 3ode <sup>o</sup> , thre 3ere nere þe se voyde stode. þai chesid <sup>o</sup> a man religieuse, Calde Edmund, he was vertuose. A preste sange at ane altere, And his dekyn þat stode him nere, þai hard a voyce sownand	<i>went</i>	6940
A voice from the feretory.	Oute of þe fertir semand <sup>o</sup> ; Thrise it neuend <sup>o</sup> Edmund be <sup>o</sup> name, Bischope of þat kirk same.	<i>seemingly</i> <i>named by</i>	6945
iii. 7 (42). Of Alfred Weston, c. A.D. 1022. Cf. Regi- nald, cap. xxvi. [p. 170.] His devo- tion to the saint.	In his tyme þar was a preste, To serue þe saynt he was neste <sup>o</sup> , his name aluredus waston <sup>2</sup> soun, þus writen his name is foun <sup>o</sup> . To saint cuthbert he was deuoute, he gaf grete almose all' aboute, he was besy, nyght and day, þe saint for synfull' men to pray. Gude men him in honour had, Proude men and lychours <sup>o</sup> war for him rad <sup>o</sup> .	<i>nighest, closest</i> <i>found</i>	6950
<i>De crine sancti cuthberti.</i>	he keypd þe kirk of office <sup>o</sup> , In his keypyng trewe and wyse. he had a hare <sup>o</sup> , þe whilk grewe	<i>libertines</i> <i>officially</i> <i>hair</i>	<i>afraid</i>  6960

<sup>1</sup> That is, on Sunday Sept. 4, the feast of the Translation in the Sarum, York, and Aberdeen Calendars. York alone has proper lessons, but they relate to the translation by Eadberht eleven years after death.

<sup>2</sup> Or 'wastou.' In the Durham MS. of Symeon, 'fili<sup>9</sup> Westov' has been interlined in an early hand over 'Elfredus.' For 'soun' see note on l. 6848.

c. A.D.1022. As sacrist, he had a wonderful hair of St. Cuthbert, which would not burn,	On cuthberts heued°, to frendis to schewe. <i>head</i> With' þis hare sa walde he do, þat his frendis was wondir to. he wald lay it on kolys brynyng°, <i>burning coals</i> 6965 Neuer þe les it brynt na thing°. <i>not at all</i> Fra it had lange in fyre lyne°, <i>lain</i> It wex° white and als° gold schyne, <i>became as</i> And sithen° turned to þe awen° colour, <i>afterwards its own</i> 'Tane fra þe fire with' in ane houre. <sup>1</sup> 6970
as some could testify.	To þis myracle witnes bare Alurode disciples, þai saw þat hare, Als gamely° þat was a brothir <i>also Gamel</i> þe same tyme in þat mynstir, þe whilk all' for lele° men <i>leal</i> 6975 þai þaim witnest þat þaim ken°. <i>knew</i> þis preste be° vysion bidden was <i>by</i> To alde mynsters place° to pas, <i>places</i> þe whilk in northumbirland maste° <i>mostly</i> War destroyed and lay waste. 6980
He was bidden by a vision to seek relics,	þis preste all' þe sayntes banes, he knew grauen° with' in þair wanes°, <i>buried dwellings</i> he toke þaim vp whare þai wer layde, Abouen° þe erthe he þaim arayde°, <i>upon set</i> And teld þe pepill' what þai ware, 6985 þaim forto wirschip nere and farr. þe banes of baltery <sup>2</sup> and of bilfride, <sup>3</sup> þe whilk ware haly ankers tryde°; <i>choice</i> Of acce <sup>4</sup> and of alcmund, <sup>5</sup>
and he obtained many bones of saints for Durham.	

<sup>1</sup> 'We observed,' says Raine (in 1827), 'divers fragments of the finest and most pliant gold wire, partly surrounding the skull, and partly entangled among the wrappers in which the skull had been enveloped.' (*St. Cuthbert*, 212.) These may have belonged to a band encircling a mitre. And perhaps Alfred Weston may have shown experiments with some of these and burning coals ('impleto prunis ardentibus turibulo,' *Symeon*), without any serious design of deliberate imposture, but yet allowing children and simple folk to think what they would. Miraculous stories soon grew out of ordinary occurrences, and there was nearly a century from Weston to Symeon, and then some seventy years more to Reginald, who gives the story with considerable additions, as a tradition of things that occurred 'temporibus antiquis.'

<sup>2</sup> Balther, a famous anchorite at Tynningham, who died in 756. See further in *Dict. Chr. Biog.*

<sup>3</sup> Billfrith, another anchorite, who was also a goldsmith, and bound Eadfrith's Lindisfarne Gospels, as appears from the colophon to St. John, and from Symeon, *Eccles. Dun.* xxvii.

<sup>4</sup> Acca, fifth bishop of Hexham; he died and was buried there in 740.

<sup>5</sup> Alcmund, ninth bishop; buried near Acca in 781.

c. A.D.1022.	þe whilk wer bischops of hexham ground° ;	<i>land, shire</i>	6990
	Of twa abbas° men worthy held,	<i>abbesses</i>	
	Of ebbe <sup>1</sup> and of Ethelgelde ; <sup>2</sup>		
[p. 171.]	Of kyng Oswyne, <sup>3</sup> parte of þaim all',		
	Alured broght þaim to durham stall'°,	<i>place</i>	
	And þare he fertird° þaim in hy°	<i>enshrined</i>	<i>haste</i> 6995
	Beside saynt cuthbert body.		
	Also he had be° vysioun,	<i>by</i>	
	To maylros mynstir him to boun°,	<i>to betake himself</i>	
	To take þe banes of saint boysile, <sup>4</sup>		
	þat cuthbert mayster was lang while.		7000
	his banes he broght to durham,		
	With' his discipl' to ligg same°.	<i>lie together</i>	
Then he went to Jarrow and took the bones of Bede,	þan to Iarrow he him hyed,		
	Whare doctour bede <sup>5</sup> leuyd and dyed ;		
	For he had of custome		7005
	Ilk zere anes° þidir to come	<i>once</i>	
<i>De sancto beda.</i>	In þe day of bedis deyng°,	<i>dying</i>	
	At his graue he vysit° praying,	<i>used</i>	
	And diuers nyghts þar to wake°,	<i>watch</i>	
	And grete deuocioun þar to make.		7010
	On a tyme, as he was wont,		
	þidir he went, and bade a stont°.	<i>time</i>	
	In þe kirk all' ane he bade,		
	And his prayers þare he made.		
	In a mornyng, him self all' ane,		7015
	To durham mynstir is he gane ;		
	his felows <sup>6</sup> with' him to Iarowe went,		
	he told na thing of his entent.		
	To° þe mynstir of Iarow	<i>going to</i>	
	Neuer man him aftir sow°,	<i>saw</i>	7020
	For he gate° þare his purpose,	<i>got</i>	
	þe banes of bede, as men suppose.		
	For aftir ward when his frendis spyrd°	<i>asked</i>	

<sup>1</sup> Ebba, abbess of Coldingham, where she is said to have died in 683. (See *Dict. Chr. Biog.*) Her name survives in 'St. Abb's Head.'

<sup>2</sup> Ethelgitha, a Northumbrian abbess, probably of Coldingham.

<sup>3</sup> King of Deira, slain at Gilling in 651, and taken to Tynemouth for burial. (*Vita Oswini*, cap. iv.)

<sup>4</sup> Boisil was prior of Melrose under Abbot Eata, and died c. 661. See above, p. 46, note 5.

<sup>5</sup> Bede died May 26, 735, and was buried at Jarrow.

<sup>6</sup> Supply 'who.'

c. A.D. 1022.	Whare bedis banes lay to be beryd, he wald ansuere opynly :		7025
	þat na man wate <sup>o</sup> better þan I ;	<i>knows</i>	
and placed them in the chest with Cuthbert's body.	he wald say, brethir, <sup>o</sup> certaynly Be <sup>o</sup> saint cuthbert cors þai ly,	<i>by</i>	
	Fertird <sup>o</sup> in þe same kist, For ellys whare þai sall' be myst <sup>o</sup> . <sup>1</sup>	<i>enshrined</i>	
		<i>missed, found not</i>	7030
iii. 9 (44). Succession of bishops. [p. 172.]	Fra bischop Edmund was dede, Edrede come in his stede ; Thre zere <sup>2</sup> he held þe bischopryke. Aftir him come Agelryke ;		
iii. 10 (45). The case of the priest Feoccher in the time of Bishop Egelric, A.D. 1042- 1056.	In his tyme a case fell <sup>o</sup> þat es nedfull' to prestys to tell', þat nane presume, incontinent, To sacre <sup>o</sup> þe haly sacrement. <sup>3</sup>	<i>befell</i>	7035
	þar was a preste, feochir his name, Of incontinnence was to blame.	<i>consecrate</i>	7040
	A <sup>o</sup> nyght be <sup>o</sup> his woman <sup>4</sup> he lay, On þe morne fell' þe cessioun <sup>o</sup> day ; Mony men come þar to, For diuers <sup>o</sup> þai had to do.	<i>one by</i> <i>session</i>	
He is urged to sing mass when un- prepared.	Some of þir men desired at morne Forto here <sup>o</sup> a messe beforne <sup>o</sup> Or <sup>o</sup> þai suld wende to þair mote <sup>o</sup> ; þai supposid þe better bote <sup>o</sup> . þe preste to syng þai prayed and bade <sup>o</sup> ; He sayde, nay ; grete cause he hade.	<i>divers things</i>	7045
	þe folk made instance twyse or thryse. þe preste was stad <sup>o</sup> on slike <sup>o</sup> a wyse, For schame say nay þan <sup>o</sup> he ne durst ; To syng he dred <sup>o</sup> , for he was curst. <sup>5</sup>	<i>hear before</i> <i>ere meeting</i> <i>advantage</i> <i>begged</i>	7050
	Neuer þe lees, þe schame of man Ouer come goddis drede þan. he na langer him <sup>o</sup> excuse,	<i>circumstanced</i> <i>such</i> <i>then</i> <i>feared</i>	7055
		<i>himself</i>	

<sup>1</sup> From what Symeon tells us, it would seem as if Alfred Weston combined with a special keenness after relics a certain quiet humour as well as genuine piety.

<sup>2</sup> A mistake of the translator. See p. 180, note 1.

<sup>3</sup> Cf. Theodore's Penitential, lib. II. xii. 1.

<sup>4</sup> Symeon's words are 'eum uxore,' but our translator would not be aware that the marriage of priests was usual in the eleventh century.

<sup>5</sup> For if he did he was under a curse.

A.D. 1042-1056.	Bot went and sang; when he suld vse <sup>o</sup> , <sup>1</sup>	<i>communicate</i>	
	In to þe chalyss lokes he.		
By a miracle at the 'commixtio,'	þe parte <sup>2</sup> of þe oble <sup>o</sup> <sup>3</sup>	<i>host</i>	7060
	he saw blak as any pyk <sup>o</sup> ,	<i>pitch</i>	
	And þe blode blak and thik.		
	þe preste þan consayued <sup>o</sup> his gilt,	<i>understood</i>	
	And mykil drede had to be spilt <sup>o</sup> ,	<i>destroyed</i>	
	Sodayne <sup>4</sup> on him be tane <sup>o</sup> vengeaunce;	<i>taken</i>	7065
he is affrighted and perplexed,	he wex all' pale, and dred <sup>o</sup> myschaunce.	<i>feared</i>	
	What he suld do he na wyste		
	With' þe sacrement þat he blyste <sup>o</sup> :	<i>consecrated</i>	
	him vgged <sup>o</sup> to vse <sup>o</sup> it and to ete;	<i>he dreaded</i>	<i>drink</i>
	þe blode he durst noȝt oute ȝett <sup>o</sup> ,	<i>pour</i>	7070
	Be cause þat it was sakird <sup>o</sup> ;	<i>consecrated</i>	
	þus be twene twa was he stirde <sup>o</sup> .	<i>exercised</i>	
	he stode þus lang in drede and whoke <sup>o</sup> ,	<i>quake</i>	
	At þe last he it vsed <sup>o</sup> and toke;	<i>drank</i>	
[p. 173.]	him thoght it þe bitter maste <sup>o</sup>	<i>most</i>	7075
	Of thing þat he euer ete or taste;		
but finishes the mass,	his messe he endyd with' slike <sup>o</sup> happe,	<i>such</i>	
	And þan vp on his horse he lappe <sup>o</sup> .	<i>leaped</i>	
	To þe bischop he him boune <sup>o</sup> ,	<i>betook himself</i>	
	Be fore his fete he fell' doune,		7080
	And all' þe case to him he shraue <sup>o</sup> .	<i>confessed</i>	
confesses to the bishop, and thenceforward lives well.	þe bischop penance þan him gaue,		
	þan ay <sup>o</sup> aftir wele he leuyd,	<i>then ever</i>	
	And mare and mare in gudnes cheuyd <sup>o</sup> .	<i>prospered</i>	
iii. 15 (50). A.D. 1069.	<b>F</b> orthir mare in criste ȝere		7085
	A thousand sixty and nyne clere,		
	Foure score <sup>5</sup> ȝere and thre same <sup>o</sup>	<i>together</i>	
	Fra <sup>o</sup> þe saynt come to durham,	<i>since</i>	
William I. promotes Robert Cumin.	Kyng william in his ȝere thryd <sup>o</sup>	<i>third</i>	
	Worschip <sup>o</sup> to Robert comyn did.	<i>honour</i>	7090

<sup>1</sup> On this verb see *Layfolk's Massbook*, p. 380. In O. Fr. *user* was employed in a similar way: 'Le cors nostre Seigneur . . . li done & ele l'usa.' (Rutebucf, *S. Marie l'Égypt.* 1027-68.) See also Roquefort's *Glossaire*.

<sup>2</sup> The ancient English and Irish missals, from the seventh century onward, show that a part of the consecrated host was dropped into the chalice immediately after the *Agnus Dei*. See Warren's *Missale vetus Hibernicum*, 10, 11, his *Leofric Missal*, 62, and Maskell's *Ancient Liturgy* (1846), 114.

<sup>3</sup> From O. Fr. *oblée*; eccl. Lat. *oblata*, the oblation in the Eucharist. The accent is on the final syllable, to rime with 'he.'

<sup>4</sup> 'Lest' to be understood before 'sodayne.'

<sup>5</sup> Should be 'seventy;' cf. l. 7119, n.



A.D. 1069.	To northumbirland him auaunsyd, To Erle degre he him enhaunsyd°.	<i>raised</i>	
	He come to durham with' many men, With' seuen hundreth' as bokes vs ken°.	<i>inform</i>	
	þare he wroght maystryes°, And þe citezyns despise°.	<i>acts of mastery</i> <i>he despised</i>	7095
The Hali- werfolk slay him and his.	he was slayne and all' his, Cuthbert men vnwoundid eschapid I wis°, Of feuer;ere° þe fift kalend. <sup>1</sup>	<i>truly</i> <i>February</i>	
	þis did þe kyng gretly offend,		7100
The king sends to avenge their death, but fails through a wonderful mist coming on,	þe kyng a duke° with' hoste he sent, To venge þair dede° was his entent. When þai come to aluertoun°, þai war on morne° to durham boun° ; þan fell' sodaynly slike° a myst, þat whidir to wende° þai ne wist ; þai myght unnethis an othir° se, Ne fynd na way in na degre ; <sup>2</sup> þai were stonyd° what þis moght mene,	<i>leader</i> <i>death</i> <i>Northallerton</i> <i>next morning</i> <i>such</i> <i>turn</i> <i>scarcely one another</i>	<i>bound</i> 7105
	What þai suld do þai thret° <sup>3</sup> þaim betwene.	<i>dispute</i>	7110
	þare come a man, and þaim talde, þare lay a saint in durham halde°, þat schewed sone grete vengeance To þaim þat did þare° grete greuaunce	<i>stronghold</i> <i>there</i>	
[p. 174.]	To þe pepill' of his weelde°, For he was to þaim spere and shelde. Fra þis hoste° þis wordes herde, To wende hame þai no3t deferde.	<i>possession</i>	7115
and through his men's fear of St. Cuthbert,	þan 3eres fyue and foure score <sup>4</sup> þe saynt lay at durham before°.	<i>previously</i>	7120
so comes himself.	Kyng William before saide þat 3ere° to 3orke he him arayde° With' hoste, and all' aboute he stroyde° ; þat dyocise gretely he noyed°.	<i>year</i> <i>prepared</i> <i>destroyed</i> <i>injured</i>	
	þe bischop of durham, Agelwyn,		7125

<sup>1</sup> Jan. 23. So in *Hist. Regum*, but given in various MSS. of *Hist. Eccl. Dunelm.* as iii. Kal. and ii. Kal. (Jan. 30 and 31).

<sup>2</sup> Three negatives in one line. So in *Sir Gawayne and the Green Knight*, 1836, ' & he may þat he nolde neghe in no wyse Nauþer golde ne garysoun,' we have three, followed by a fourth.

<sup>3</sup> Icel. *þratta*, Dan. *trætte*, to dispute.

<sup>4</sup> Symeon rightly says seventy-five years.

A.D. 1069.	Thought lathe <sup>o</sup> to abyde þat pyne <sup>o</sup> ;	<i>felt loth</i>	<i>trouble</i>	
Bishop Egelwin, advised by Earl Cospatric, flees with the corsaint.	He toke to counsail with' þe grete Of his contre, þus þai trete. Erle of northumbirland Cospatricus <sup>1</sup> he gauē þe bischop counsaile þus,			7130
<i>Alia fuga cum corpore sancti cuthberti.</i>	Cuthbert body to remoue To haly eland, þis is trewe. þe ferth <sup>o</sup> Idus of decembyr <sup>o</sup> ,	<i>fourth</i>	<i>Dec. 10</i>	
	þai went fra durham mynstir.			
They rest by night at Jarrow, Bedlington, and Tuggall, arriving on the fourth day at Holy Island.	þe first nyght in paule kyrke þai rest in Iarow, whils <sup>o</sup> it was myrke <sup>o</sup> .	<i>while</i>	<i>dark</i>	7135
	In bedlington þe secound nyght, þe thrid in tughall' þai þaim dyght <sup>o</sup> ;	<i>put themselves</i>		
	To haly eland come þai, With' þe cors <sup>o</sup> , on þe ferde <sup>o</sup> day.	<i>body</i>	<i>fourth</i>	7140
	In þis flittyng wonders fell <sup>o</sup> , þe next boke <sup>2</sup> before þaim tell'.	<i>befell</i>		
The next Lent they return to Durham.	At þe tyme of neest lentyn <sup>o</sup> , In 3orke schire pees agayn begyn, To durham þai bare þe cors agayne,	<i>next Lent</i>		7145
	þar of þe contre was full' fayne <sup>o</sup> .	<i>glad</i>		
	þe new kirke was recounsailde <sup>o</sup> <sup>3</sup> Solemply, and reparailde <sup>o</sup> .	<i>reconciled</i>		
	þe nynde kalend of aprile, <sup>4</sup> þe cors was layde whare are while. <sup>5</sup>	<i>put in order</i>		7150
	þar come na woman neuer seyn <sup>o</sup> , Bot with' disees <sup>o</sup> scho went þeyn <sup>o</sup> .	<i>since</i>	<i>trouble</i>	<i>thence</i>
ii. 7 (22), which is [p. 175.] partly from Bede, H. E. iv. 25.	Whi women comes noȝt to his fertyr <sup>o</sup> , As men tellis, þe cause ar þir <sup>o</sup> .	<i>shrine</i>		
<i>quare mulieres non veniunt in ecclesijs sancti cuthberti.</i>	Before he had a bischop name, þe grete mynster of coldingham	<i>these</i>		7155
	With' a sodayn fire was brynt, And mykil gude þar in tynt <sup>o</sup> .	<i>lost</i>		

<sup>1</sup> Lines 7129-7133 are from iii. 16 (51). See 7375-8. In the *Hist. Regum* the date is given as iii. Id. (Dec. 11).

<sup>2</sup> Book III.; see p. 151.

<sup>3</sup> By a special service, after profanation. March 24, the eve of the Annunciation. But Symeon says viii. Kal., the feast itself. In one MS. of Symeon it is further stated that the body was replaced on the day of its deposition, viz. March 20 (Rolls Sym. i. p. 101, n.)

<sup>5</sup> Where erewhile (it was laid). The transition from this to the next line is very abrupt. Symeon has a few words introducing the subject of the exclusion of women.

A.D. 679.	þis case <sup>o</sup> befell' for þe synn	<i>mishap</i>	
	Of men and women duelt <i>par</i> in.		7160
Disorders at Colding- ham.	Cuthbert <sup>1</sup> before þe chaunce <sup>o</sup> he tell'	<i>accident</i>	
	To abbas Ebbe, as it be fell'.		
	<i>par</i> war, in diuers mansiouns		
The double monastery.	Duelland, monkys and monchiouns <sup>o</sup> ;	<i>nuns (minchens)</i>	
	þe monkes duelt be <sup>o</sup> þaim self,	<i>by</i>	7165
	Sa did þe nonnes, with' all' þair pelf <sup>o</sup> .	<i>property</i>	
	þair ordure <sup>o</sup> reule þai went bathe by <sup>o</sup> ,	<i>order's both transgressed</i>	
	And leuyd our <sup>o</sup> dishonestly.	<i>over</i>	
	Oft to gydir þai did euill',		
	And gaf occasioun to þe deuill'.		7170
	House depute <sup>o</sup> for religioun	<i>appointed</i>	
	þai turned to glutery <sup>o</sup> and confusioun.	<i>gluttony</i>	
	þai war worthi vengeaunce,		
	þarfore þaim fell' þis myschaunce.		
	When þaim thoght þai war maste suyre <sup>o</sup> ,	<i>secure</i>	7175
	It come, þat vnhappy vyre <sup>o</sup> <sup>2</sup> :	<i>chance</i>	
The great fire.	þe place was brynt, styk and stoure <sup>o</sup> <sup>3</sup> ,	<i>stake</i>	
	Abbay and house, all' at oure <sup>o</sup> .	<i>altogether</i>	
	þus for synn war þai schent <sup>o</sup> ,	<i>reproved</i>	
	And all' to dispersioun went.		80
	Aftir þis a litil stert <sup>o</sup> ,	<i>space</i>	
A.D. 684. Cuthbert on being made bishop for- bad access of women to his min- ster.	A bischop made was cuthbert,		
	And 3it <sup>4</sup> his monkes nane ne some <sup>o</sup> ,	<i>none nor any</i>	
	þe whilk war þat tyme or to come,		
	Be cause of women felawschip		7183
	Suld fra gude leuyng skypp,		
	And in fleschely syn, on happe,		
	Thurgh' ill' occasioun be trappe <sup>o</sup> ,	<i>entrapped</i>	
	Saint cuthbert he ordaynd rathe <sup>o</sup> ,	<i>soon</i>	
	With' assent of men and women bathe,		7190
	þat in his mynster forthe fra þan		

<sup>1</sup> Symeon does not mention this. According to Bede, it was one Adamnan who foretold the fire.

<sup>2</sup> The *v* is *u* vocalis, as in 'vyse' for 'use,' l. 1098. M.E. *ure*; O. Fr. *eur*, later *heur*, as in *bonheur*, *malheur*; from Lat. *augurium*.

<sup>3</sup> 'And bryne it up stikke and stourre.' (MS. Linc. in Halliwell s.v.) 'De xxvj sparres et xvj stours.' (*Compotus*, A.D. 1417-18, in Burton and Raine's *Hemingbrough*, p. 388.) The Scotch say 'stick an' stow,' meaning the whole of a thing.

<sup>4</sup> Probably for 'y' = that, in order that.

A.D. 684. [p. 176.]	Suld entir na byde na woman. Pis custome so far forthe encrease, Pat na woman anes durst prese <sup>o</sup> To come with' in his mynster warde, Noght with' in the kirke 3arde, Bot gif <sup>o</sup> grete nede it made <sup>o</sup> Of enmys pat þare nere þaim rade <sup>o</sup> .	<i>press</i>     <i>unless caused</i> <i>made raid</i>	7195
The custom at Holy Island,	It was at Eland abbay Pis custome kepid many day, <sup>1</sup> And sen <sup>o</sup> þe time þat it was brokyn, It <sup>2</sup> hase bene or sall' be wrokyn <sup>o</sup> . Neuer sithen <sup>o</sup> it thrafe <sup>o</sup> as before, Nouthir in gudnes ne in store.	   <i>after</i> <i>avenged, punished</i> <i>after throve</i>	7200
and at Durham, c. 1450.	Pis custome is 3it at durham, <sup>3</sup> Wha so it brekys god gif þaim shame, For schenschip <sup>o</sup> oft tymes hase bene sene Of women þat in his kirks hase bene, Of þe whilk some sall' I tell', Pat in diuers tymes befell'.	   <i>ruin</i>	7205  7210
ii. 8 (23). Fate of Sungeoua, who broke the rule. <i>De femina infrin- gente or- dinacio- nem sancti cuthberti.</i>	Þare was a woman, Sungyue hight <sup>o</sup> , Sho had <sup>4</sup> hir husband on a nyght Fra a feste went hamward. Þe way was foule, and wendyng <sup>o</sup> hard, Þe strete was sa full' of clay, Pat þai myght haue na clene way. Þe woman to hir husbande spake, Thurgh' cuthbert kirke <sup>5</sup> þair way to take. So to do þai bathe assent,	    <i>named</i>   <i>going</i>	7215

<sup>1</sup> Symeon speaks of the custom as observed to his time; the translator is speaking for himself in lines 7201-9. Symeon mentions a church at Holy Island, called the 'Green cyrce,' or 'Church on the Green,' which he says Cuthbert provided for women, apart from the monastery. This was most likely where the parish church now stands.

<sup>2</sup> *I.e.* the breach of the custom.

<sup>3</sup> In the earlier years of the sixteenth century women appear to have been admitted into the Galilee to hear a weekly sermon (*Rites*, 33). They might not pass into the nave beyond the cross of blue marble that still stretches across the floor. Any woman transgressing in this way, or entering within the abbey gates or precincts 'but her lenth,' was 'sett fast' (query in the stocks) and punished (*ib.* 30). The principal reason assigned in *Rites* is, that St. Cuthbert was falsely accused by a king's daughter, according to the fabulous story in *Libellus* xxvii., of which no notice is taken here.

<sup>4</sup> Read 'and.'

<sup>5</sup> Symeon says it was at Durham, and through the church-yard.

	þai thoght aftir to repent. <sup>1</sup>		7220
	Whil þai went þir <sup>o</sup> by styes <sup>o</sup> ,	<i>thither</i>	<i>uphill paths</i>
	þe woman sho began to gryes <sup>o</sup> ,	<i>shudder</i>	
	And cryed as oute of hir witt ;		
	Alsone as sho hir fote flitt <sup>o</sup>	<i>moved</i>	
	Aboute þe hegge <sup>o</sup> of þe kirk ʒarde,	<i>hedge</i>	7225
	Sho fell' doune and ill' farde.		
	hir husband bare hir hame in haste,		
	þe same nyght sho ʒelde þe gaste <sup>o</sup> .	<i>ghost</i>	
	O <sup>o</sup> þe same a tale was ryfe <sup>o</sup> :	<i>of</i>	<i>common</i>
	þare was a riche man wyfe,		7230
	Of <sup>o</sup> diuerse men hard <sup>o</sup> sho tell'	<i>from</i>	<i>heard</i>
	Of cuthbert kirk þe riche apparell' <sup>o</sup> ;	<i>ornaments</i>	
	Sho thoght sho walde all' wyse <sup>o</sup> se.	<i>by all means</i>	
	Sho hyed <sup>o</sup> hir þidir with' hir menʒe <sup>o</sup> ;	<i>hastened</i>	<i>household</i>
	Sho thoght hir husband was grete,		7235
	þare suld nane hir lett ne threte ;		
	Sone sho lost hir witt state <sup>2</sup> ,		
	hir awen tonge in twa sho bate <sup>o</sup> ,	<i>bit</i>	
	Sho walde noʒt bide with' in hir wane <sup>o</sup> ,	<i>dwelling</i>	
	Bot oute wanerand <sup>o</sup> sho went all' ane.	<i>wandering</i>	7240
	Hir awen throte in twa sho share <sup>o</sup> ,	<i>cut</i>	
	And so oute of þis werld sho fare.		
	Vndir a tre sho was bledand' <sup>o</sup>	<i>bleeding</i>	
	Foun' deed <sup>o</sup> with' a knyfe in hande.	<i>found dead</i>	
	Slike <sup>o</sup> dyuers vengeaunce opynly	<i>such</i>	7245
	Hase fallen on women fule <sup>o</sup> hardy.	<i>fool</i>	
	ʒit forthir mare of þe same :		
	þar was a woman, Judith hir name,		
	þe tyme of bischop Agelwyne,		
	þe doghtir of sir baldwyne,		7250
	Erle of flaunders. þis woman		
	Was an erlis wyfe þan,		
	Of northumberland, cald tostus ;		
	To hir it befell' þus.		
	Sho was a woman full' oneste,		7255
	And to gude werkes prest <sup>o</sup> .	<i>ready</i>	
	Sho luffed wele saint cuthbert,		

ii. 9 (24).  
Another  
woman  
went mad,

[p. 177.]

and cut  
her throat.

iii. 11 (46).  
A.D. 1056.  
In the time  
of Bishop  
Egelwin,  
Judith, the  
wife of  
Earl Tosti,

loved St.  
Cuthbert  
well.

<sup>1</sup> 'Atque postea hoc peccatum elemosinis expiarent.'

<sup>2</sup> A compound expression = 'wit-state.'

A.D. 1056.	With' all' þe myght of hir hert. To his kirke ornaments diuers For to gyue sho was full' fers°. <i>eager</i> 7260 Landes and possessiouns sho hyght°, <i>promised</i> So to his fertir° come sho myght. <i>shrine</i> Sho durst nozt auntir° hir þar to, <i>adventure</i> By hir self, þis thing to do.
She sent one of her maidens to the church, who at once fell sick and died.	Ane of hir maydens 3ing° <i>young</i> 7265 Sho bade priually do þis thing. In þe kirke 3arde hir fote sho sett, A grete wynd sodanly hir lett°. <i>hindered</i> Slike° sekenes hir began to shende°, <i>such harm</i> þat vnnethis° moght sho hame wende°. <i>scarcely go</i> 7270 In hir bedd sare seke° sho lay, <i>sorely sick</i> And sone made hir endyng day. Fra° þis mayden was þus past, <i>after</i> þe countas sho was sare agast°; <i>afraid</i> þe erle and sho gart° bathe make <i>caused</i> 7275 A crucifix <sup>1</sup> for cristis sake, Ane ymage of our lady, Of Iohn euangliste an othir þar by. þai clethe þaim with' golde and silner, To durham mynster þai þaim offer, 7280 And diuers othir ornaments, To saint cuthbert þai þaim sent. Sen° þis woman of reuerence <sup>2</sup> <i>since</i> þe saint þus lettid° of his presence, <i>hindered</i> What sall' we trow° þat he will' do <i>believe</i> 7285 Othir synfull' women to?
The earl and countess present a crucifix.	
[p. 178.]	
Reflec- tions, ap- parently by the translator.	

<sup>1</sup> This 'rood, Mary and John,' was so large that it was left behind at the flight to Holy Island in 1069. When the bishop and clergy returned about fifteen weeks later, they found it thrown to the ground and robbed of all its ornamentation. When the king heard of this he was very angry, handed over the offenders to the bishop and presbyters for punishment, and sent much gold and silver and many precious stones in the time of Bishop Walcher, with part of which the crucifix was covered anew, as it was seen in Symeon's time, iii. 15 (50). It is not mentioned in *Rites*, nor do we know anything of its later history. It may here be mentioned that the figures of SS. Mary and John are found in the earliest English representations of the Crucifixion, e.g. on the cross at Sandbach, whereas those of Ireland, Scotland, and Wales have the two soldiers with spear and sponge. (See J. Romilly Allen, *Christian Symbolism* (1887), 155.)

<sup>2</sup> 'Who so revered him' (cf. 7255-61). Lines 7283-7322 are not in Symeon.

	Sa it is noȝt þe saint will'			
	þat women come his kirke till',			
	And þis cause suffice			
None may withstand the saint with impunity.	Wha so will' him wele auyse°.	<i>bethink</i>		7290
Some may say that he lay 100 years and more at Chester-le-Street, and women came near to him.	Wha so dose agayne° þe saynte,	<i>acts against</i>		
But there is no evidence.	With' outen drede° sall' be ataynte°.	<i>doubt</i>	<i>punished</i>	
	Bot agayne þis some menn may say			
	þat in councestre he lay			
	A hundreth' ȝere passand° and mare,	<i>passing</i>		7295
	Women at þair will' come þare.			
	To þis es° þare ansuere ane°,	<i>is one</i>		
	þat cronicle beres witnes nane°	<i>none</i>		
	Of women þider comyng;			
	Bot it is mare semyng°	<i>probable</i>		7300
	þat na women neght° him nere	<i>approachel</i>		
	Whils he þare lay on his bere°;	<i>lier</i>		
Yet if they did, they were perchance excused as doing wrong unwittingly; or the saint may have permitted it to show that he would not stay there.	And gif þai did, it semes on chaunce			
Women, doubtless, came near him when he was borne about.	þai knew noȝt þe saint ordenaunce,			
Anyhow, he ordained that no woman should come near [p. 179.] him or his monks, and that is enough.	þar fore þai were excused þan°, for why°	<i>then</i>	<i>because</i>	7305
	þai did wrange vnwytandy.			
	Or ellis say he gaue fredome			
	þare° women to his tounge to come,	<i>there</i>		
	In takyn° full' to men discryd°	<i>token</i>	<i>manifested</i>	
	þat he sulde noȝt þare abyde;			7310
	For when he was borne aboute,			
	Women come nere him was na doute.			
	Also women he forbare°	<i>barred out</i>		
	Whils he and monkys togydir ware,			
	Restand in a mynster;			7315
	he ordaynd na women come him nere.			
	þarfore whare his cors rest,			
	He will' na woman byde ne gest°,	<i>lodge</i>		
	With' monkes in his kirke to mell'°,	<i>mix</i>		
	In þe begynnyng as I tell'.			7320
	þir er þe cause sufficient			
	Whi women fra him er absent. <sup>1</sup>			

<sup>1</sup> Note again that we have no reference to the story of the king's daughter. See above, 7205 n.

*Vindicta capta de quodam vocato Gillo Michael qui multas iniurias fecit fugientibus cum corpore sanctissimi cuthberti ad insulam sacram.*

iii. 16 (51).  
A.D. 1070.  
Gillo  
Michael, a  
rich man,  
is a fierce  
enemy to  
the church  
of Durham.

In þat time when þe folk fledd,  
And cuthbert body to eland ledd°, *carried*  
þar was a riche man Gillo Michael', 7325  
Of northumbirland, fers and fell'°; *cruel*  
Gillo Michael es° to mene° *is mean*  
þe sonn of michael<sup>1</sup>, I wene°; *suppose*

He was noȝt saint Michael frende,  
Bot þe schrewed° sonn of þe fende°. *wicked fiend* 7330  
Grete wranges to þaim he sett,  
And of þair passage he þaim lett°; *hindered*  
Mykil disees° he þaim wroght, *discomfort*  
Bot aftirward dere° he þat boght. *dear*

While they  
are taking  
refuge in  
Holy Is-  
land, the  
bishop  
sends Er-  
nane to see  
how mat-  
ters are at  
Durham.

Fra° in eland þe cors was layde,  
þe bischop had a man arayde°, *after* 7335  
To durham forto wende agayne°, *got ready*  
And how it stode all' thing to frayne°. *return*  
þis man was a clerk of elde°, *enquire*  
he had his wittys wele in welde°. *age* 7340  
As he was on his way boune°, *possession*  
At nyght him far fra ilk a° toune, *bound*  
He lay in þe felde and sleped; *every*

One night,  
on his way,  
he sleeps  
in a field,  
and has a  
vision.

His haly aungell' safe him kepyd.  
He had a vysion in þat stede°, *place* 7345  
þat Gillo Michael was dede°. *dead*

Me dremyd, he saide, þat I was ledd  
To durham, as þe bischop bedd°; *commanded*

He sees,  
in the  
church at  
Durham,  
before the  
altar,

Before þe alter þar I se  
Twa men of hie° autorite, *high* 7350  
Standand þair face turned to þe este;  
ȝit na nar° to þaim I preste°. *no nearer pressed*  
þe tane°, eldyr man semyng, *one*

St. Cuth-  
bert

Was cledd in bischop clething;  
him semyd° wele his abyte°, *became habit* 7355  
His chere° honorabill', in fair plyte;  
*face*

[p. 180.]

Be° his countenance and his feete,<sup>2</sup> *by*

<sup>1</sup> 'Puer Michaelis' (Sym.) The servant of Michael—Gaelic, *gille*.

<sup>2</sup> The episcopal sandals are mentioned by Alcuinus in his work *De Di-  
vinis Officiis*. (He died A.D. 804.)



A.D. 1070.	him semed a bischop of honour greete.			
and St. Oswald.	þe tothir <sup>o</sup> stode on his ryght syde,	<i>other</i>		
	Rudy bathe of hewe <sup>o</sup> and hyde <sup>o</sup> ,	<i>hue skin</i>		7360
	A preciouise pall' his body brace <sup>o</sup> ,	<i>wrapped</i>		
	he had a lange trefy <sup>o</sup> face, <sup>1</sup>	<i>delicate, refined</i>		
	A thyn berde, of stature faire,			
	Him semed to be a kynges ayre <sup>o</sup> .	<i>heir</i>		
	him semed bot 3onge man of age,			7355
	As abill' to <sup>o</sup> his heritage.	<i>fit for</i>		
They look around at the desola- tion of the church.	Alsome <sup>o</sup> þai þaim turned aboute	<i>immediately</i>		
	And loked all' þe kirke thurgh' oute.			
	þe bischop semed to be heuy <sup>o</sup> ,	<i>sad</i>		
	þe kirke was left sa vnsemely,			7370
	And on þis wyse twys said he,			
'Woe to thee, Cos- patrick!'	Wa be to þe, Cospatrice <sup>2</sup> ,			
	For my kirke þou hase defuyled,			
	And als <sup>o</sup> a wildernes it dispuyled.	<i>as</i>		
	He, þat man cospatricus,			7375
	þe kirke ornaments with' him trusse <sup>o</sup> ,	<i>packed</i>		
	Also he þat counsaile gaue,			
	þe saynt body away to haue.			
	I wald towarde þaim haue past,			
	Bot I was some dele agast <sup>o</sup> .	<i>somewhat afraid</i>		7380
St. Oswald beckons to Ernane,	þe 3onge mans fyngir to me beke <sup>o</sup> ,	<i>beckoned</i>		
	And calde me be my name eke <sup>o</sup> ,	<i>also</i>		
	And spird þe bischop if I knew oght. <sup>3</sup>			
	I said, nay, I knew him noght.			
	þis, he sais, þi lorde es,			7385
	Bischop cuthbert, saynt in blis.			
who falls at the feet of St. Cuthbert.	Sone I fell' doune to his fete,			
	And prayde him his kirke bale <sup>o</sup> to bete <sup>o</sup> .	<i>woe amend</i>		
	Sone aftir þai enclyne <sup>o</sup> all' in fere <sup>o</sup>	<i>bow together</i>		
They bow to the altar and depart.	Reuerently to þe altere.			7390
	To gydir softly furthe þai fure <sup>o</sup> ,	<i>went</i>		
	Whils <sup>o</sup> þai come to þe mynster dure <sup>o</sup> .	<i>till door</i>		
	þe 3onge man before furthe 3ode <sup>o</sup> ,	<i>went</i>		
	þe bischope in þe dure stode.			
	I come, suand <sup>o</sup> þaim o ferr <sup>o</sup> .	<i>following afar</i>		7395

<sup>1</sup> So in O. Fr.: 'Le vis lonc et traitis.' (*Doom de Maieuce*, 4481.)

<sup>2</sup> Latin vocative.

<sup>3</sup> 'Asked if I at all knew the bishop.'



A.D. 1070. Then Ernane awakes, and has- tens to Durham with his com- panions.	Ar streyned° to þe same pyne°.	<i>constrained</i> <i>pain</i>	
	þan I wakynd of my nappe°,	<i>sleep</i>	7435
	And sone on my horse I lappe°.	<i>leaped</i>	
	I prayde my felowes fast to ryde,		
	þai meruailde whi so fast I hyde°.	<i>hastened</i>	
	Of gillo michael deed° I telde,	<i>death</i>	
	þai trowed° noȝt, bot a fole° me helde,	<i>believed</i> <i>fool</i>	7440
	All' þat nyght forthe we rade°,	<i>rode</i>	
[p. 182.]	At morne besyde þe way we glade°	<i>softly stepped, stole</i>	
	To þe next° kirke, messe to here.	<i>nearest</i>	
They turn aside to a church to hear mass: men will not believe that Gillo is dead,	Men come tything° at vs to lere°;	<i>tidings</i> <i>learn</i>	
	I saide° þaim Gillo had gyuen þe gaste,	<i>told</i>	7445
	þai held it bot a worde of waste.		
	þare come some of his househald,		
	And þat he dyed þat nyght talde.		
	þai teld me in what oure of þe nyght;		
	Be° þair tellyng I knew ryght	<i>by</i>	7450
	þat it was þe same houre		
but he died the same hour in which Ernane saw his soul in torment. He tells the vision to Cos- patrick, who is greatly alarmed, and tries to make amends for his injuries to the Church.	In whilk I sawe his strange stoure°.	<i>mighty struggle</i>	
	To þe Erle Cospatrico <sup>1</sup>		
	I telled all' Gillo michael' wo.		
	For ferde° and drede he faste woke°.	<i>fear</i> <i>greatly quaked</i>	7455
	his way barfote° þan he toke,	<i>barefoot</i>	
	And come whare þe saynt lay,		
	And of forgyfnes hertly pray,		
	And offird to him giftes grete,		
	Pardoun of his synn to gete.		7460
	Fra þat time neuer þe lase,		
	his state of honour ay° decease;	<i>ever</i>	
	he was putt fra his erledom,		
	And grete disease° to him com.	<i>misfortune</i>	
iii. 17 (52). Bishop Egelwin takes away all the treasure he can,	Fra° kyng wiliam ȝorke shire left,	<i>after</i>	7465
	þe saynt was broght to durham eft°.	<i>again</i>	
	Of Elgelwyne it es meende°	<i>related</i>	
	how he, in his ȝere fiftende,		
	Grete tresure fra þe kyrke he nyme°,	<i>seized</i>	
	And away toke it with' hyme;		7470
	he toke all' þat he myght reue°,	<i>rob</i>	
	For he thocht england' forto leue.		

<sup>1</sup> Latin dative to rime with *no*.

A.D. 1070.	He gat him ship, and fled full' bayne°,	<i>ready</i>	
	To scotland was he dryuen agayne°.	<i>back</i>	
	Aftir warde, kyng William men		7475
is caught at Ely and taken to Abingdon,	Toke him at helyng in þe fen, And led him fra theyn° to abyntoun,	<i>thence</i>	
	þe kyng bad kepe him in þat toun. <sup>1</sup>		
	þe kyng oft tymes 3elde him bad°	<i>bade him yield up</i>	
	þe gudes fra durhām þat he had.		7480
	He sware many boke athe°	<i>oaths</i>	
	þat he did þe kirke na skathe°,	<i>injury</i>	
	Ne gudes nane he away bare		
[p. 183.]	Oute of þe mynster lesse na mare. On a day, be fore þe mete,		7485
	Whils he wescht his handes to ete, Fra his sleue ane ouche° fell' oute,	<i>trinket</i>	
	Ilk man seand° þat was aboute. <sup>2</sup>	<i>seeing</i>	
	þare was he knawen of periury, him self to grete vilany. <sup>3</sup>		7490
where he dies in prison.	þe kyng to prisoun bad him lede°, þare he bade° whils° he ware deede.	<i>bade take him</i> <i>abode till</i>	
	he walde nouthir ete na drynk, Sa grete trystenenes° he on thynk.	<i>sadness</i>	
iii. 18 (53).	Fra° Elgelwyne deed be, A 3ere voide stode durhām se.	<i>after</i>	7495
	þe 3ere of criste sixty <sup>4</sup> and twa, First a thousand, with' outen ma°,	<i>more</i>	
	þe seuent <sup>5</sup> 3ere of kyng william, he chesid walchere to durhām.		7500
A.D. 1071- 1080. c. Mar. 14. Election of Bishop Walcher.	he was of þe folk of lotharise, <sup>6</sup> A grete kynd° <sup>7</sup> man and a wyse ;	<i>great-kinned, nobly born</i>	
	he was a clerke and gude deuyne, A gude philisophir and a fyne ;		

<sup>1</sup> The real cause of this arrest and detention at Abingdon was probably political. See Arnold's note here.

<sup>2</sup> 'Armilla usque manum cunctis intuentibus delabens.'

<sup>3</sup> [Which was] to himself great villany.

<sup>4</sup> Read 1071. Bishop Walcher was slain Thursday, May 14, 1080, having been bishop nine years and two months. See 7799-7804. So that he was chosen to the bishopric about March 14, 1071. Symeon says 1072.

<sup>5</sup> Read 'sixth,' reckoning from the death of Edward the Confessor, January 5, 1066, or 'fifth,' from the battle of Hastings, October 24, 1066. Symeon's 1072 would be the 'seventh' by the former reckoning.

<sup>6</sup> MS. has 'Lotbarise.' He was 'de gente Hlothariorum,' a man of Lorraine.

<sup>7</sup> 'Natu nobilis.' (Sym.)

A.D. 1071-1080.	he was wele paste forthe in age, Sobir, and vsyd° nane outerage°;	<i>used excess</i>	7505
	he was honest and manly, To bischop degre worthy.		
	he was þe first seculere þat was bischop to cuthbert nere <sup>1</sup> ,		7510
	Aftir saint aydane. To° walchere all' war monkys bot ane,	<i>till</i>	
	þe whilk by symony þe se gat ; <sup>2</sup> With' in sex moneths remoued° he þat <sup>3</sup> ,	<i>quitted</i>	
ii. 19 (34). A.D. 944 or 947?	Sexhelmus was his name ;		7515
Sexhelm succeeded Uhtred, ill-used the people, and was driven away by St. Cuthbert.	For his vyce cuthbert him blame.		
	þe saint pople° he diseesyde°, And of þair gudes falsly dissesid°,	<i>peopl<sup>s</sup> oppressed dispossessed</i>	
	All' þe seruands of þe kirke, Of þair lyues he made þaim yrke°.	<i>wearry</i>	7520
	þe saint be° dreme him slepand flayde°, And bade him sone away be rayde <sup>4</sup> .	<i>by frightened</i>	
	He defard, and walde noȝt trus°;	<i>pack off</i>	
	þe saint eft sones° saide to him þus :	<i>again</i>	
	Bot° þou soner heyn° wende,	<i>unless hence</i>	7525
	With' schame and care° I sall' þe shende°,	<i>grief punish</i>	
[p. 184.]	ȝitt he abade, and þan þe saynt		
	þe thrid tyme felly° him attaynt°, And bad him wende fra his stede°,	<i>fiercely assailed place</i>	
	Or sodanly he suld be dede.		7530
	Als° he made him warnyng	<i>also</i>	
	Of his kirke gude to take na thing.		
	þe bischop wakynd and was ryght seke,		
	And alsone° his hors he cleke°,	<i>at once seized</i>	
	And, als° seke als he was,	<i>as</i>	7535
	Vnto ȝorkeschire gon° he pas.	<i>did</i>	
	When he come ȝorke nere,		
	he felde him self bathe hale° and fere°.	<i>whole sound</i>	

<sup>1</sup> Cf. l. 6950.

<sup>2</sup> Eadred was the first secular who purchased the see. (See l. 6176 n.) Sexhelm, confused by the translator with Eadred, was a monk; he is designated 'Episcopus Simoniacus' in the heading (added later) of Sym. cap. 34.

<sup>3</sup> Another suggested reading is, 'he departed, *which his* (= whose, as in Hebrew) name was Sexhelm.' Cf. Chaucer, *Knights Tale*, l. 1852: 'And namely oon, That with a spere was thirled his brest boon.' But see Index Verborum, s.v. 'Hat.'

<sup>4</sup> Aphetic form of 'arayde' (cf. l. 3344) = be off 'in good order.'

A.D. 944 or 947 ?	Aftir bischop vtrede		
Aldred succeeds. iii. 18 (53). Account of Walcher resumed; he finds secular clerks at Durham. A.D. 1071-1080.	Come he, and aftir° aldrede.	<i>after him</i>	7510
	Walchere, þof he na monk was,		
	In his gude leuyng monkys he pas°;	<i>surpassed</i>	
	In durham mynster þare he fande		
	Certayn seculars receande°;	<i>resident</i>	
	þai wer na monkys ne chanouns nouthir,		7515
	Slyke° as in colage duelt to gydir,	<i>such</i>	
	Na of na wyse religieuse,		
	Bot dishonest and viciouse.		
These said the monastic offices,	Of monkys vse þai saide þair houres,		
	For þai were þe successours		7550
	Of childre þat fra Eland fledd		
	When eardulf <sup>1</sup> cuthbert cors þein° ledd.	<i>thence</i>	
	I saide before <sup>2</sup> monkys had þaim kend°	<i>taught</i>	
	To þair obseruaunce to entend°.	<i>attend</i>	
Sym. <i>Præfatio</i> .	Fra° saint cuthbert monkys were deed,	<i>after</i>	7555
	þai bade° still' in monkys stede°;	<i>abode place</i>	
	As monkys þai saide þair seruys,		
but lived not monkys' lives.	Bot þai were cledd on seculars wys°.	<i>wise</i>	
	Few of þaim leuyd monkys lyfe,		
	Bot all' to ryote ware þai ryfe°.	<i>ready</i>	7560
	þare come othir aftir þaim,		
	Of þaire nuryse°, and kepyng claim	<i>nursing, nurture</i>	
	Ay forthe° of þe saint cors;	<i>thenceforth</i>	
	Of religioun þai had na fors°.	<i>regard</i>	
	Whils° tyme of william karilefe,	<i>till</i>	7565
	Of monkys restoryng was° þe chefe,	<i>who was</i>	
Bishop Walcher tries in [p. 185.] vain to reform them.	Bischof walchere was besy°	<i>busy</i>	
	To turne þaim fra þaire foly,		
	Bot he had þar of na bote°, <sup>3</sup>	<i>profit</i>	
	For þai were swa° in vyce rute°,	<i>so rooted</i>	7570
	þai were noȝt abill' forto wirke,		
	Ne° leue as men of haly kirke.	<i>nor</i>	
	þe bischope toke in hande to rede		

<sup>1</sup> MS. has 'cardulf.'

<sup>2</sup> See 6779-82, from Sym. ii. 6 (21); and *Præfatio*. In his preface Symeon tells us that in singing their hours they observed the order of the psalms in the Rule of St. Benedict, the one point in which they adhered to the tradition delivered by their earliest predecessors.

<sup>3</sup> His endeavours were of no avail.

A.D. 1071-1080.	Saint cuthbert lyfe writyng of <sup>o</sup> bede ; <sup>1</sup>	<i>written by</i>	
He studies Bede, and so finds out their history,	He fande þe fundacioun,		7575
	How monkys war first of grete renouu,		
	Ay to cuthbert seruands maste <sup>o</sup>	<i>greatest</i>	
	To þe time þat paynyns made all' waste,		
	And nere all' monkys of eland slewe ;		
	þa þat left <sup>o</sup> made seyn <sup>o</sup> nane newe.	<i>remained afterwards</i>	7580
	þus þe monkes were away,		
	And slike <sup>o</sup> seculers as I say	<i>such</i>	
	Duelt aboute þe saint body.		
and muses how he may place monks in their stead, and so restore the old order.	Walchere had grete dule forþi <sup>o</sup> ;	<i>grief therefore</i>	
	Walchere began forto moyse <sup>o</sup>	<i>muse</i>	7585
	how he þat menze <sup>o</sup> moght refoyse <sup>o</sup> ,	<i>company refuse, get rid of</i>	
	And forto bryng in monkys agayne		
	þar to walde he be full' fayne <sup>o</sup> .	<i>glad</i>	
	he be soght god him to spede,		
	his thoght to fulfill' in dede. <sup>2</sup>		7590
Certain monks, taught by a vision, come from the south, asking the bishop to let them settle as monks in his diocese.	þare were monkys in south' englande, <sup>3</sup>		
	Pure <sup>o</sup> in spirit and wele leuande <sup>o</sup> ;	<i>poor living</i>	
	þai were bodyn be <sup>o</sup> vysion	<i>commanded by</i>	
	Northe be 3ond humbyr þaim to boun <sup>o</sup> ,	<i>to betake themselves</i>	
	þare to be goddis seruands dere.		7595
	þai come to bischope walchere,		
	And besoght his reuerence		
	þat he walde þaim lycence		
	In his diocise to haue place,		
	To serue god þair lyfe space,		7600
	And to receyue all' and somm		
	þat to religioun walde come.		
	þe gude bischop was glad and blythe,		
He thanks God,	And thankid his god hertly oft sythe <sup>o</sup> .	<i>oft times</i>	
	He held þaim as fra god sent		7605
	To fulfill' his gude entent.		
and sends them to Jarrow and Wear-mouth.	He sent þaim to Iarowe and wermouth',		

<sup>1</sup> 'Historiam Anglorum et vitam sancti Cuthberti.' (Sym.) See *Hist. Eccl.* iii. 3 ; *Vit. S. C.* xvi.

<sup>2</sup> Symeon says: 'Deum oravit, ut actiones suas aspirando præveniret, et adjuvando prosequeretur,' referring to the well-known collect, 'Prevent us, O Lord' (Actiones nostras quæsumus Domine, etc.), which comes on the Ember Saturday in Lent in the Gregorian Sacramentary and in the Leofric and Sarum missals; in Sarum also in the thanksgiving after mass.

<sup>3</sup> From Winchcombe and Evesham ; see Sym. iii. 21 (56).

A.D. 1071-1080.	Place° of his diocyse full' couth'°, þare some tyme° was duellyng Monkys of haly leuyng.	<i>places well known where formerly</i>	7610
[p. 186.]	He bad þaim for na man lett° Monkys to þair company to gett, Whils° þe time he myght his counsaile take, And duellyng place to monkys to make, þat he and monkys moght duell' same°, With' cuthbert cors, at durham.	<i>leave off until together</i>	7615
Quædam cellæ Jarow et Were- mouth' reparatæ sunt	þe monkys did his bidding fayne, þai biggyd° þe alde place° agayne. þare þai leuyd as monkys gude, And fed many with' gastely° fode, And steryd° many þe werld forsake, And to religioun þaim to take. Bischope walchere of þaim was glad, For supposyng° full' he had, Monkys at cuthbert cors restore°, As þai had bene lange tyme before; And principally at his awen se, Whare he fande faute° of honeste°. þis mene tyme, at durham kirke, he garte take grounde, house to wirke, To monkys duellyng þat were abill'. <sup>1</sup> þat he beganne he moght <sup>2</sup> full' fill', For aftir schort tyme was gane, Of° cruell' menze° was he slane. <sup>3</sup>	<i>built places ghostly stirred purpose to restore lack morality</i>	7620
iii. 21 (56). The ruins at Jarow.	At Jarow stode walles alde°, Whare some tyme° was an abbot halde°, And of saint paule an abbay, þat benet of wermouth' gert aray°.	<i>old formerly abbot's dwelling caused to erect</i>	7635
Wear- mouth and Jarow.	At Wermouth' was a mynstere <sup>4</sup> In wirschip of saint petir, Benet was abbot of bathe°; He gart bigg° þaim in house and lathe°. þai wer stroyed° aftir bathe in fere°,	<i>by his people both build barn destroyed together</i>	7640

<sup>1</sup> He caused ground to be taken for building houses that were suitable for the dwelling of monks: 'habitacula monachorum habitationi congrua.'

<sup>2</sup> Read 'noght.'

<sup>3</sup> 'Crudeli suorum manibus morte præventus est.'

<sup>4</sup> This and the seven following lines are a compilation based on Bede's *Hist. Abbatum*, s. a. 676; *E. II.* v. 21, 24; and *Sym.* i. 8, 14.



A.D. 1071-1080.	Whils° þe tyme of walchere, þe whilk to þe monkis forsaide	<i>until</i>	7645
Symeon's account continued: the repairs of the buildings,	Gaf Jarow abbay þat þai araide°. Sparres and tymbyr þai þaim gett, Abouen° þe ald kirk walles þai sett, And thekyd° it with' hay and thak. þus a kirke to þaim þai mak, Also þai made þaim tofalles°, To duell' in vndir þe walles.	<i>put in order</i>  <i>upon</i> <i>thatched</i>	7650
the life of the monks.	þare in hungir and calde full' pure° þai leuyd, and sympely þai fure°, þe whilk in abbays þat þai fra° went Moght haue ynogh' at° þair entent°.	<i>poor</i> <i>fared</i> <i>from</i> <i>according to</i>	7655  <i>desire</i>
[p. 187.]	þe fame of þaim was so ryfe°, þat þare come many to proue° þair lyf. Of northumbir few to reherce, Bot fra þe southe þare come dyuerse,	<i>prevalent</i> <i>try</i>	7660
Gen. xii. 1-4.	þe whilk left þaire faders in°, And þaire contre and þaire kyn, As did patriarche abraham, left his contre and kyn all' sam°, And went to land þat god him hight°, his awen land neuer aftir neght°.	<i>house</i>   <i>together</i> <i>promised</i> <i>came near</i>	7665
Character of Aldwin.	þat land god gaf him to be his, It betakyns heuen blis, þe whilk wha will' þe werld forsake, Of þe gift of god sall' take.	<i>these</i>	7670
	þe maister of þir° religiouse hight Alduinus in þat house. þe werld vtterly he sett at noȝt, he was meke in worde and thoȝt, In aduersite stiff° and strange°, In prosperite trusty amange°, <sup>1</sup> Discrete in counsails in ilk° nede, Moyre° and sobyr in worde and dede.	<i>immoveable strong</i> <i>trusty all the while</i> <i>every</i> <i>demure</i>	7675
	Agayns þas° þat was rebellouse, he was in right° rigoruse; To meke men he was felow, Ay° when he time sow°.	<i>those</i> <i>judgment</i>  <i>ever saw</i>	7680

<sup>1</sup> 'Modestus in prosperis.'

A.D. 1071-  
1080.Bishop  
Walcher  
endowed  
the monks.

he couet ay heuenly thing,  
 And, whaim he moght, þider to bryng.  
 Bischoþ walcherus þis seand°, *seeing* 7685  
 þe state of monkehede encresand,  
 þe whilk many 3eris beforne  
 In þat contre was forlorne,  
 he thanked god þat it sa grewed,  
 And gude faderhede to þaim he schewed.<sup>1</sup> 7690  
 he wist þair purpose and was fayne° *willing*  
 þat þai walde þat abbay bigg° agayne. *build*  
 þe toune of Jarowe he þaim gaue,  
 With' þe purtenance,<sup>2</sup> ay to haue,  
 Prestoun, heworth', and menketoun, 7695  
 Heberne, wystow, and hertoun,  
 With' whilk þair abbay myght be made,  
 And þai als° haue þaire lyuelade°. *also livelihood*  
 þan þai leuyd þare to gyder,  
 In charite, as gude brethir. 7700  
 þe bischoþ wes man mylde of mode°, *mood*  
 In him self sobir and gude,  
 Bot of his men3e° some were schrewys°, *retinue wicked men*  
 þai vsed no3t all' gude thewys°, *manners*  
 þai harmed þe contre on sere wys°, *in various ways* 7705  
 As þai had bene oute° enmys. *external*  
 þe bischoþ þaim no3t chastyd,  
 Bot lete þaim regne° forth' in þaire pryde. *domineer*  
 þare was an Archedekyn of his,  
 To durham mynster did o mys°; *amiss* 7710  
 Many ornaments and mone° *money*  
 Oute of þe kirke bare he;  
 To his frendis and his sib men° *kinsmen*  
 he gaf þaim whare he walde, and when.  
 Als° þe bischoþs knyghts° þar to° *also soldiers besides* 7715

<sup>1</sup> See note on lines 1151-2.<sup>2</sup> 'Cum appenditiis, scilicet Preostun, Munecatun, Heathewurthe, Heabyrin, Wyvestou, Heortedun;' Preston is supposed to have been on the right bank of the Don, nearly opposite to Jarrow, but to have afterwards been called Simonside, a township at present subdivided among others. (*Feodarium* (Surtees Soc.), 116 n.) The modern names of the other places are, Monkton, Hedworth, Hebburn, Westoe, and Harton. The form 'Heabyrm' in the printed editions is so in the Durham MS., but no doubt by a scribe's error for 'Heabyrin.' 'Heberine' and 'Hebbarine' occur in the *Feodarium*.[p. 188.]  
iii. 23 (58).  
The  
bishop,  
through  
not re-  
straining  
his follow-  
ers, be-  
comes un-  
popular.

A.D. 1071-1080.

Grete extorsiouns þai do,  
 Many pepill' þai robbid and pild°, *pillaged*  
 And of gentils° some þai kyld. *nobles*  
 Þe bischop walde nozt þaim amend,  
 Na be° autorite suspend; *nor by* 7720  
 Þarfore him befell' in hy° *haste*  
 Þe chaunce betid° preste hely, *which betided*  
 Þe whilk, as telles þe boke of kyngs,  
 his sonnes nozt chastyd of mys doyngs,  
 And, for° he chastyd nozt his barnes°, *because children* 7725  
 He fell' doune and bryst° his harnes°. *burst brains*  
 Þis walchere, for° he chastyd nozt  
 His° for wranges þat þai wroght, *because*  
 he and his, sothe forto say, *his men*  
 Were all' slane opon a° day; *one* 7730  
 And what wyse it befell',

A.D. 1080.  
 iii. 24 (59).  
*Occisio*  
*Walcheri.*  
 Walcher  
 came to  
 mediate  
 between  
 contending  
 parties at  
 a Gemót.

And whare, be whaim°, I sall' 3ow tell'. *by whom*  
 Þare was a day sett and takyn,<sup>1</sup>  
 Þe bischope knyghts° at ane to makyn° *soldiers to set at one*  
 With' þe partys þai had diseesid°; *troubled* 7735  
 Þe bischop come þaim to haue meesid°. *soothed*  
 Þe bischop come to gatesheed,  
 Þare° to acorde° was sett þe steed°; *where agree place*  
 Of be 3onde tyne þe grettest  
 Þare to mete him war full' prest°, *ready* 7740  
 With' þaim come þidir many a man.  
 A schrewyd° counsaile toke þai þan. *wicked*  
 Þe bischop fra þe multitude  
 In to þe kirke þare he 3ode°; *went*  
 he gart° be calde to him rathe° *caused to soon* 7745  
 Þe grettest of þe partys bathe;  
 he tretim of acorde° and loue. *agreement*  
 Alson° him tyd° a hye reprove°; *immediately happened rebuff*  
 Fra° he had tretim, forthe þai went, *after*  
 Þe partyes þat he aftir sent°. *had sent for* 7750  
 In þaire wending forthe þai lete°  
 þat þai wald in counsaile treete;

[p. 189.]  
 He called  
 the chief  
 parties into  
 the church  
 (at Gates-  
 head).

<sup>1</sup> The bishop's murder is related in more detail, and with mention of many names, by Florence of Worcester, s a. 1080. Roger of Wendover, ii. 17, gives the whole account in a spirit most hostile to Walcher. He it is who has preserved the war-cry, 'Schort red, god red, slea ye the bischop.'

A.D. 1080.	þe bischop in þe kirke bade <sup>o</sup> þare,	<i>abode</i>	
	Few of his men with' him ware.		
	Als sone <sup>o</sup> he harde grete noys and dyn,	<i>at once</i>	7755
	þare was nozt ellis bot sla and bryn.		
	His men was slane with' schelde and spere,		
	As it had bene in lande of were <sup>o</sup> .	<i>war</i>	
	þe bischops knyghtes <sup>o</sup> , in time þat,	<i>soldiers</i>	
	In diuerse place þai lay and sat,		7760
	For nane euyl þai supposed,		
	Bot in haste þaire lyues þai losed.		
Some set fire to the church, while others stood out- side with weapons.	Some aboute þe kirke clam <sup>o</sup> ,	<i>climbed</i>	
	And in <sup>o</sup> fyre þai sett alsam <sup>o</sup> ;	<i>on altogether</i>	
	Othir at þe kirke dore stode,		7765
	To sla all' þat forthe zode <sup>o</sup> .	<i>went</i>	
	þa <sup>o</sup> þat were with' in þe kirke	<i>those</i>	
	Of þe fire began to yrke <sup>o</sup> .	<i>tire</i>	
	To þe bischop þai þaim schraue <sup>o</sup> ,	<i>confessed</i>	
	And his blessing he þaim gaue.		7770
	When þai oute of þe kirke fure <sup>o</sup> ,	<i>went</i>	
	þai were slayne all' in þe dure <sup>o</sup> .	<i>door</i>	
	þe bischop left in althir <sup>o</sup> last,	<i>of all</i>	
	His sorowe þe payne of deed <sup>o</sup> past <sup>o</sup> ;	<i>death exceeded</i>	
	He saw his dekyns and his prestys		7775
	Slane and woundyd thurgh' þe brestys;		
	Be <sup>o</sup> þat þe bischop wiste wele,	<i>by</i>	
	þai walde spare him neuer a dele <sup>o</sup> .	<i>not a bit</i>	
	He wist nozt whilk was better wane <sup>o</sup> ,	<i>chance?</i>	
	To dye in fire, or els <sup>o</sup> be slane.	<i>otherwise</i>	7780
	þe fire to enmys him constreynd,		
	þe enmys to wende him refreynd; <sup>1</sup>		
	Sa þus betwene þere <sup>o</sup> twa,	<i>these</i>	
	þe bischope stode in mykil wa <sup>o</sup> .	<i>woe</i>	
	His deed <sup>o</sup> ay lange <sup>o</sup> he deferde,	<i>death the longer</i>	7785
	þe mare sorowe ay him merde <sup>o</sup> .	<i>marred, troubled</i>	
	At þe last þe fire wex <sup>o</sup> sa hate <sup>o</sup> ,	<i>waxed hot</i>	
	Him bede <sup>o</sup> bryn or ga <sup>o</sup> his gate <sup>o</sup> .	<i>behoved go way</i>	
[p. 190.]	his saule, prayand to god, he zelde,		
	And crost his body <sup>o</sup> for a shelde <sup>o</sup> ;	<i>crossed himself protection</i>	7790

<sup>1</sup> They 'refrained him to wend,' *i.e.* prevented him from going away.

A.D. 1080. At last the bishop was obliged to go to the door, where he was slain.	he went vnto þe dore warde°, And putt him to a happ was harde : With' his pallion° <sup>1</sup> his eyen he hidde, And went forth' his enmys y midde°; With' speres þai sloughe° him in þat place,	<i>towards the door</i>  <i>robe</i> <i>amid</i>	7795
Thursday, May 14.	Rewfull' it was to see, allas ! Also 3it°, when he was deed, þai rolled þaire suerdes in his heed. þis was þe next day Before þe Idus of may,	<i>yet</i>	7800
The monks of Jarrow took away the body in a boat,	þe thursday before þe rogaciouns ; þe tithands° went to many towns. Nyne 3ere bischop had he bene, And twa moneths, all' be dene°. þe monkes at Jarow herd þis doying, þai were trusty°, and a bote bryng To lede þein° his body ; Vnnethis° þai myght knawe it, for whi° It was sa° fouly sa° defuyled°, And nere of all' his clething spuyled°. Teris oute of þaire eyen gote°. Rayng° þe cors in to þe bote, þai led° it to Jarow mynster,	<i>tidings</i>  <i>altogether</i>	7805
and then on a bier to Durham.	þai were trusty°, and a bote bryng To lede þein° his body ; Vnnethis° þai myght knawe it, for whi° It was sa° fouly sa° defuyled°, And nere of all' his clething spuyled°. Teris oute of þaire eyen gote°. Rayng° þe cors in to þe bote, þai led° it to Jarow mynster, And sithen° to durham on a bere° ; þare was it putt with' grete cure° Vnto solempne sepulture. <sup>2</sup>	<i>trusty</i> <i>carry thence</i> <i>scarcely because</i> <i>so defiled</i> <i>despoiled</i> <i>gushed</i> <i>placing</i> <i>carried</i>	7810
The bishop's enemies tried to take Dur- ham castle, but failed,	þare was it putt with' grete cure° Vnto solempne sepulture. <sup>2</sup> þa lurdans° þat did him þis schame, Anone þai went to durham. þai come þe castell' for to wynn, To sla his men ware° left with' in, Bot, for° all' þaire boste and noys, þai <sup>3</sup> lett° þaim of þaire purpose. Some of þaire felawschip° þai lost,	<i>afterwards bier</i> <i>care</i>  <i>those ruffians</i>  <i>that were</i> <i>despite</i> <i>hindered</i> <i>company</i>	7815

<sup>1</sup> Cf. *Life of Becket*, 315 (E.E.T.S. No. 87): 'And þis pallion wel some was to seint thomas i-broujt.' O. Fr. *pallion*, 'pallium,' also 'cloak:' 'Vez ci les gans et les anneaux, Le pallion et les joiaux.' (*Mystère de Sainte Barbe*, cited by Godefroy.)

<sup>2</sup> His body was afterwards translated to the chapter-house of Geoffrey Rufus, in the remaining portion of which, perhaps, his bones still lie. In a Durham Breviary (Harl. MS. 4664) there occurs among the obits 'ij nonas Marcii. Translatio Walcheri, Will'i, & turgoti Ep'or. Dunelm. & fr(atrium).' Walcher's body lay under one stone with Ealdhune. (*Rites*, 47.)

<sup>3</sup> The bishop's men.

A.D. 1080.	And of þair bydyn <sup>o</sup> all' þair cost ; <sup>1</sup>	<i>abiding</i>	
	þaire entent was nozt fulfilled ;		7825
	On þe ferth'° day þai sparpylled°.	<i>fourth dispersed</i>	
and all came to bad ends.	All' þat did þis cruell' dede, þai had aftir an yuel spede, Shames deed° or outelawde,	<i>a death of shame</i>	
	þus þai ware all' ill' behawde°. <sup>2</sup>	<i>behaved</i>	7830
	þe worde come to kyng ful rathe°, And Odo, <sup>3</sup> was bischop of bathe, <sup>4</sup>	<i>soon</i>	
[p. 191.]	Aftir þe kyng secound, <sup>5</sup> herd tell' how walchere was confound,		
The king sent Odo and other lords to Durham to avenge Walcher's death, but they did more harm than good.	he and othir lordes with' men þe kyng sent to durham þen, þe bischop deed° to venge ; bot þai Did mare harme þan gude parfay°, þai did þe contre ouer grete stresse°, þai made it nere all' wildernes.	<i>bishop's death by my faith distress</i>	7835  7840
	þe sely° comouns Innocent Bade stille°, þat þar to nozt assent ; Some þai hedid°, some þai mayne°, Some to by° þaire lyfe were fayne°.	<i>simple remained quiet beheaded maimed buy glad</i>	
Odo car- ried off a crosier of sapphire, etc.	þe forsaide bischop, says þe boke, Som ournaments of þe kirke he toke ; A bischop staff was precieuse, And in makyng full' curiouse, It was made of clene° saphire, <sup>6</sup> Odo it toke at his desire. he sett knyghts in þe castell' To kepe, and wald na langer duell' °. <sup>7</sup>	<i>pure stay</i>	7845  7850

*Quomodo clerici incontinentes per Willelmum episcopum de ecclesia sunt expulsi et monachi introducti.*

iv. 1 (60).	<b>F</b> ra° bischope walchere was slane, Sex moneths <sup>8</sup> and ten days gane, Of kyng william þe fiften zere,	<i>after</i>	7855
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<sup>1</sup> 'To lose one's cost' means 'to lose one's labour.'

<sup>2</sup> *I.e.* 'handled'; see *N.E.D.* s.v. 'Behave,' 2.      <sup>3</sup> Supply 'who.'

<sup>4</sup> So in the MS. by mistake for Bayeux. The same error in regard to Odo (*th* or *þ* for *y*) is in Capgrave's *Chronicle*, p. 129 (Rolls ed.)

<sup>5</sup> *I.e.* in command.

<sup>6</sup> It may have been ornamented with sapphires, or turquoise, or blue enamel.

<sup>7</sup> 'Protinus abscessit.'

<sup>8</sup> Of 28 days.

A.D. 1080. William of St. Car- leph elected, Nov. 9.	William, þe abbot of þe mynstere halowed in worschip of saint vyncent, <sup>1</sup> þe kyng chees <sup>o</sup> bischop verrament <sup>o</sup> ;	<i>chosø truly</i>	
	Of nouembr þe first <sup>2</sup> Idus, To durham was he chosyn þus ;		7860
Jan. 8, 1081.	In Ianuer þe thrid nonas, Sakird <sup>o</sup> in saint Iohn otas <sup>o</sup>	<i>consecrated octave</i>	
and conse- crated by the arch- bishop of York.	Of <sup>o</sup> Archebischoþ of 3orke thomas, On a sonday ; þe kyng þare was, All' þe bischops of england, And þe lordes by standand. <sup>3</sup>	<i>by</i>	7865
His cha- racter.	To be a bischop he was abyll' <sup>o</sup> , he was a clerk honorabill', Bathe a philisophir and dyuyne, In all' doying discrete and fyne <sup>o</sup> .	<i>suitable</i>	
	In vertu and in honeste, Nane in his tyme past his degre ; þare was nane þat, in counsaile,		
[p. 192.]	Be <sup>o</sup> witt þan he moght mare avayle ; With' his witt and reuerence, hey passand <sup>o</sup> of eloquence ;	<i>by</i>	7875
	Of things past lange walde he mene <sup>o</sup> , Before <sup>4</sup> þat he had herde and sene.	<i>highly surpassing speak</i>	
	þai held him to þaim lefe <sup>o</sup> and dere, Sa wyse a man to se and here.	<i>beloved</i>	788
	In gude mene <sup>o</sup> clething he vsyd, All' curyouse <sup>5</sup> he refusyd,	<i>moderation</i>	
	In mete and drynk sobir maste, Fra all' women he leuyd chaste.		
	he was speciall' <sup>o</sup> to þe kyng, Bysy his kirke to fredome bryng.	<i>intimate</i>	7885
Sym. <i>Præ- fatio.</i> He in- quires into the state and history of the church of Durham,	he come to durham, in his house Fand he nane religieuse, Bot slike <sup>o</sup> before as I rehersyd.	<i>such</i>	
	Grete pite his hert persyd <sup>o</sup> .	<i>pierced</i>	7890
	Fra <sup>o</sup> saint bedis bokes he had sene, And how be fore þat it had bene, how monkys kepid cuthbert cors,	<i>after</i>	

<sup>1</sup> Close to Le Mans.<sup>2</sup> Read 'fift' (Nov. 9): Symeon has 'quinta.'<sup>3</sup> The consecration was at Gloucester.<sup>4</sup> Read 'before' after next word.<sup>5</sup> See l. 2148 note.

A.D. 1081.	Als° fra him <sup>1</sup> of þaire deuors°, Monkys to restore he was enspired, With' all' his myght he þat desyred, As bischop walchere him before Bysy was monkes to restore. First he spake vnto þaim þat in þe mynster þaire leuyng claym, Outhir monkys for to be, Or seculer clerkys in degre.	<i>also separation</i>	7895
and con- sults with the king about re- forming it	Fra alde custome þai walde noȝt flytt°, Nane othir gre° on þaim admitt.	<i>depart degre</i>	7900
	þe bischop to kyng william teld Whatkyn° persones his kirke held', And of his se° fundacioun ; How osualde, kyng of grete renoune, In Eland was his foundour, Aydane bischope <sup>2</sup> þare in honour, And how saint cuthbert come þare, And his cronycles <sup>3</sup> les and mare.	<i>what kind of see's</i>	7905
The king sends him to Pope Gregory VII.	þe kyng made hym an Inbassitour° To þe pape þe seuent gregour, For þis cause and othir eke°, þe papes counsaile forto seke. he come to þe papes presence,	<i>ambassador also</i>	7910
	[p. 193.] Ressayued with' grete reuerence°. he talde þe pape his message, With' outen wordes of outrage°. Als° he talde wordes of force Of cuthberts lyfe and of his corce°.	<i>respect exaggeration also body</i>	7915
who coun- sels him to bring monks from Jarrow and Wear- mouth,	þe pape of his speche was glad, he counsailde him, and als he bad Monkes fra Jarow and Wermouth' bryng, At cuthbert kirke to rede and syng, And þare before þe saint body, To leue° monkys religiously.	<i>live</i>	7925
	For inwith'° be tuene tyne an teese May noȝt thre mynsters stand at° eese. þe pape confermed þis thing to ende,	<i>within with</i>	7930

<sup>1</sup> Sc. Cuthbert, 'fra him' being construed with 'deuors.'

<sup>2</sup> Supply 'was.'

<sup>3</sup> St. Cuthbert's history.



A.D. 1080. and con- firms the arrange- ment by bulls.	Be° bulles, and to þe kyng to sende ; þe archebischof of yngland <sup>1</sup> And bischops had þis° bulles in hande.	<i>by</i> <i>these</i>	7935
	Fra° þe bulles were herde and redd, þe kyng was glad, and sone he bedd þis thing to ende to perfournys°, As William bischop walde deuys° ; All' þe lordes of þe kyngdome Sat by and herde þis, all' and some.	<i>after</i> <i>completion</i> <i>devise</i>	7940
iv. 3 (62). A.D. 1083. The monks brought to Durham at Whitsun- tide.	þe bischope na langer it proloyne°, Bot on þe first <sup>2</sup> kalends of Joyne, þe whilk on whitsonday fell' þan, Bischof william, þat nobill' man, Monkes fra Jarow and wermouth' calde ; In durham mynster he þaim stalde°.	<i>put off</i> <i>installed</i>	7945
	þare þai made professioun, To leue þare monkes in religioun, Bathe þai and þair successours, þare to syng matyns and houres, þat in þat place <sup>3</sup> walde be conuert To serue god and saint cuthbert,		7950
	And monkes ay forwarde þare to lende°, þus ordayne william bischof hende°. Na new ordir he þare ordande, Bot newed þe alde, ay forthe° to stande.	<i>dwel</i> <i>gracious</i> <i>thenceforth</i>	7955
No new order, but a restora- tion of the old.	þe clerkis þat were þare, leþir lowens°, þai hade þe name of chenouns, Bot chanouns reule þai folowed nozt, Ne aftir nane othir reule wrozt°, Bot leuyd, as I before saide, Sa þat god na° man was payde°.	<i>evil toons</i> <i>worked</i> <i>nor pleased</i>	7960
[p. 194.]	þe bischof bad þaim be profest Monkys, or ga and do þair best.		

<sup>1</sup> Lanfranc, archbishop of Canterbury. The foundation charters of Bishop William, the confirming charters of King William and of Pope Gregory, and the attesting deeds of Archbishops Lanfranc and Thomas, preserved at Durham, and printed in the appendix to *Scriptores Tres*, have been shown by Canon Greenwell to be forgeries of an early date. See the preface to the *Feodarium*.

<sup>2</sup> Read 'fift' (May 28). The monks were brought to Durham on Friday, May 26 ('vii kal. Junii feria vi'), and solemnly installed 'tertio die post, id est, ipso die sancto Pentecostes.'

<sup>3</sup> Supply 'þai,' they.



a.d. 1091.	Inlawde <sup>1</sup> he was at thre 3ere ende ;		7995
	Feele <sup>o</sup> ournaments to his kirke he sende,	<i>many</i>	
	Vessell' for þe alter,		
	Bathe of golde and of siluer ;		
	Also many gude bokes,		
	þat monkes hydir to on lokys. <sup>2</sup>		8000
<i>De ordina-</i>	A thousand 3ere and nynty		
<i>cione</i>	And thre of criste 3ere <sup>3</sup> past by,		
<i>magni</i>	Aftir þat a better kirke		
<i>monasterij.</i>	þe bischope thoght to make and wirke <sup>o</sup> ;	<i>construct</i>	
a.d. 1093.			
[p. 195.]	Of bischop william þe thrittend,		8005
	Elleuen fra <sup>o</sup> monkis in durham lende <sup>o</sup> ,	<i>since dwell</i>	
Aug. 11.	Of august Idus was þe thrid,		
	On thursday þe bischop did.		
The	þe bischope þan be gane gude note <sup>o</sup> ,	<i>the good work</i>	
bishop	he calde prior turgote,		8010
calls Prior	he was þe persone secound		
Turgot,	Forto vse þe bischop stound <sup>4</sup> .		
	þe bischope, þe prior, þair monkes sam <sup>o</sup> ,	<i>together</i>	
	In þe grete kirke of durham,		
lays the	þe first stanes in þe grounde þai laide,		8015
first stones	On whilk þe grete kirke es vp rayde <sup>o</sup> .	<i>upreared</i>	
of the	þe bischope gart <sup>o</sup> make all' þe kirke,	<i>caused to</i>	
present	þe monkys þaire office hous gart wyrke <sup>o</sup> .	<i>build</i>	
church,	þe bischop in þis time gert fot <sup>o</sup>	<i>fetch</i>	
	þe gude prior turgote ;		8020
	Before his pepill' ordande he		
	þe prior archedekyn forto be,		
	And his generall' vicare,		
	Gif he war absent oght <sup>o</sup> farr ;	<i>at all</i>	
	Ilk an of þe prior successour		8025
	þe bischop graunt to <sup>5</sup> his honour.		
	he did noȝt þis with' outhen cause ;		
	In cuthbert lyfe <sup>6</sup> þare es a clause <sup>o</sup> ,	<i>passage</i>	
	how þe gude monke boysile,		

<sup>1</sup> *I.e.* freed from outlawry. *Inlagatus* was in use in Symeon's time (see Ducange), but he does not use it here. (O.E. *geinlagod.*)

<sup>2</sup> For a list of books given by Bishop William, some of which still exist among the manuscripts in the Chapter Library at Durham, see *Catalogi Veteres* (Surtees Soc.), 117.

<sup>3</sup> Read 'were.'

<sup>4</sup> Times, occasions, corresponding to Lat. *vices*; the meaning is that he took the bishop's place in some matters.

<sup>5</sup> This preposition governs 'Ilk an' in the previous line. <sup>6</sup> Above, p. 48.



A.D. 1093, and de- fence of rights.	His kirkes ryghtes he ay defende. Certayn landes were in debate, And for þaim oft wordes hate° Be twene þe bischope of durham And þe Erle of northumbirland sam°. <i>together</i> þe erle chalanged° certayn customs, <i>claimed</i> þe bischop calde þaim his fredoms, And þat þe bischop proued wele, For he recouerd ilk a dele°, <i>every bit</i> And wan° þaim to his kirk expresse, <i>won</i> As þar of chaters° beris° witnesse. <i>charters bear</i>	8065
How he governed the monks	his monkes as his childre dere he loued, mayntend, and rewled in fere°. <i>together</i> On slyke° wyse he syn reproued, <i>such</i> þat mare° þarfore was ho° loued; <i>the more he</i> Nouthir ouer meke ne ouer fell'°, <i>severe</i> Bot in a meen he walde him mell'°; <i>busy himself</i> he loued wele his brethir all', And loued him bathe grete and small'; To þaire habite reuerence, To do þaire ordir, <sup>1</sup> he þaim encence°, <i>instructed</i> Be° worde when he was presente, <i>by</i> Als° be letters he sende absente. <i>also</i>	8070 8080 8085
[p. 197.]	he trauaild in þe kyrkes nedis, And did many grete dedys, Bot in all' thing þat he wrought, On his kirke was all' his thocht. What deere° and persecucioun <i>injury</i> he tholed° for ryght and resoun, <i>suffered</i>	8090
His happy death.	In bokes of gestys <sup>2</sup> it es telde Of bischops þat durham helde. Oute of a disees° he past full' wele, <i>sickness</i> And ende his lyfe in pees and sele°. <sup>3</sup> <i>bliss</i>	8095

<sup>1</sup> To observe their rule: 'ad ordinis observantiam.'

<sup>2</sup> See particularly the treatise of Symeon, '*De injusta vexatione Willelmi episcopi.*'

<sup>3</sup> Bishop William de St. Carileph died at Windsor, January 2, 1096, after a short illness, in which he was attended by St. Anselm, and received the last sacraments at the hands of Archbishop Thomas of York and Bishops Walkelin of Winchester and John of Bath. On the 16th he was buried in the chapter-house at Durham. (*De injusta vexatione, sub finem.*) The feast of St. Carileph was observed in Durham, doubtless in memory of the

On him and on vs god mercy haue,  
 And oure saules fra schendschip<sup>o</sup> saue. *destruction*

*Brevis Relatio*,  
 cap. 38, in  
 Surtees  
 Sym. i. p.  
 230.<sup>1</sup> Cf.  
*Hist. de*  
*S. C. ibid.*  
 p. 140;  
 Rolls Sym.  
 i. 199; Le-  
 land, *Coll.*  
 i. 366, ed.  
 1770.

*De terminis Insule sacre et de donariis diuersorum Regum  
 datis sancto cuthberto.*

þir <sup>o</sup> er þe boundes of Elandschyre <sup>o</sup> ,	<i>these</i>	<i>Islandshire</i>	
Wha so to knaw þaim has desyre.			8100
þe boundes begynnes at twede flode <sup>o</sup> ,	<i>river</i>		
Vnto a place hat <sup>o</sup> warnedmode <sup>2</sup>	<i>called</i>		
And fra þeyn vp warde to þe hede Of a watir hat warnede, Beside a hill <sup>3</sup> calde hiberdoune <sup>3</sup> ;			8105
And fra þeyn forthe, toune be <sup>o</sup> toune,	<i>by</i>		
To bramwyc <sup>4</sup> watir, be vale and hill <sup>5</sup> , And so forthe to þe flode of tyll <sup>5</sup> .			
And þat land be 3onde twede, Fra Edre <sup>6</sup> flode it ligges <sup>o</sup> , take hede,	<i>lies</i>		8110
Fra þe northe, at þat place it endys When Edre in to twede descendys; Also all <sup>7</sup> þe lande fra Edre, To a flode <sup>7</sup> es calde ledre <sup>8</sup> ;			

bishop who bare his name (Harl. MS. 5289, fol. 334). In the Durham *Horæ* (Harl. 1804), we find (fol. 13), 'Ob. Will'mus Dunchm̄ ep̄c p'mus & anselma mater eius . . . v idus Januar.'

<sup>1</sup> Lincs 8099 to 8342 are a translation of this chapter. (Surtees Symeon, i. 230.)

<sup>2</sup> Warnamuthe, Waren bay, into which the rivulet Waren falls about twelve miles south of Tweedmouth by the coast-line. We should perhaps read Warneamōðe.

<sup>3</sup> Hybberndune. The lofty hill called Hebburn Bell, close to Chillingham Park.

<sup>4</sup> Bromic, Bromwic, the Bremish or upper waters of the river called the Till after it receives the Glen. *Hist. de S. Cuthb.* says 'tota terra quæ jacet ex utraque parte ipsius fluminis Bromic.'

<sup>5</sup> The Till falls into the Tweed at Tillmouth, about three and a half miles above Norham.

<sup>6</sup> The Blackadder, which rises in Berwickshire, runs some eight or nine miles north of the Tweed, and falls into that river near Berwick, so that a considerable portion of Islandshire was in what is now Scotland, without including the outlying portion that had belonged to Tynningham.

<sup>7</sup> Supply 'that.'

<sup>8</sup> All, that is, between the upper waters of the Blackadder, which run eastward, and the river Leader, which runs southward to the Tweed, forming the western bound of Islandshire north of Tweed.

Als° all' þe landes<sup>1</sup> partenes in fere°      *also together*      8115  
 To þe mynster of saynt baltere<sup>2</sup>,  
 þe whilk was þan a place of fame  
 In a toune calde Tinigehame ;  
 Als fra lambermore<sup>3</sup> all' þe grounde  
 Whil° men come to Adeschemounde<sup>4</sup>.      *until*      8120

*De donis Egfridi Regis et theodori Archiepiscopi.*

*Brev. Rel. ut supra; cf. Sym. ii. 1-6 (16-21) and Hist. de S. C. A.D. 671-686. Donations in York.*  
 Egfride kyng and theodyr  
 Archebischoþ gaue landes þir°      *these*  
 To cuthbert, with' in 3orke cite,  
 To haue to him and his kirke fre,  
 Fra þat°<sup>5</sup> es calde saint petir wall'      *what*      8125  
 To þe grete west 3ate°, and land all'      *gate*  
 And to<sup>6</sup> þe wall' on þe southe syde  
 þat closys þe cite in, þat tyde.  
*Crayke.* Also Crayke<sup>7</sup> þai him gaue,  
 With' thre myle space aboute to haue,      8130  
 þat he moght þare lig° and lende°      *lie dwell*  
 To 3orke or fra° when he suld wende°.      *from go*  
 [p. 198.] Some says an abbay for monkys he dyght°,      *established*  
 þai<sup>8</sup> made an abbot þat Geue hyght°.      *was named*  
*Carlisle.* Also a cite calde luell°<sup>9</sup>,      8135  
 þat men calles now karlell',  
 And fyften myle þare aboute°,      *around*  
 þai gaue saint cuthbert withouten doute.  
 þare he made an Nonry,  
 An abbas°, also scolys° þar by.      *abbess schools*      8140  
*Brev. Rel. p. 231.* Aftir warde saint cuthbert

<sup>1</sup> Supply 'which.'

<sup>2</sup> The monastery of St. Balthere at Tynningham in East Lothian, burnt and destroyed by the Danes in 941 (*Sym. s. a.*); its estates afterwards formed part of the patrimony of St. Cuthbert. Tynningham is on the little river Tyne, just north of Dunbar. See above, p. 34, n.

<sup>3</sup> The Lammermuir hills.

<sup>4</sup> 'Escemuthe.' The translator has imagined the Latin 'ad' to be a part of the word. The mouth of the Esk, where Musselburgh now is, so that the territory granted with Tynningham includes the whole of East Lothian.

<sup>5</sup> So in Prayer-book, 'to do always that is righteous in Thy sight.'

<sup>6</sup> 'And to' is perhaps a scribe's blunder for 'unto' (*usque ad*).

<sup>7</sup> See above, p. 140, n.

<sup>8</sup> Read 'þar' for 'there' = 'where (he).'      <sup>9</sup> See above, p. 83, n.

Exanford, where St. Cuthbert had raised a dead child to life. Cartmell: the Bri- tons.	A dede childe made to leue in quert <sup>o</sup> ;	<i>health</i>	
	þis he did at Exanforde <sup>1</sup> ,		
	To far place <sup>o</sup> past of þis worde <sup>2</sup> ;	<i>places</i>	
	Kyng Egfride to geue him was in will <sup>o</sup>		8145
	þe land men calde ceartmele <sup>3</sup> ;		
	All' þe bruyts <sup>o</sup> assent þar to, <sup>4</sup>	<i>Britons</i>	
	When þe kyng þis almose do <sup>o</sup> .	<i>donation makes</i>	
South Gedlyng.	Als a toun calde south gedlyng <sup>5</sup> ,		
	With' þe purtenaunce, to him gaue þe kyng.		8150
	þir <sup>o</sup> landes, vndir cuthbert,	<i>these</i>	
	Reuled a gude man and expert,		
	Ane abbot Cyneuwardus <sup>6</sup> ,		
	A wyse man and religious.		
Probably A.D. 674. Egfrith defeats Wulfhere, king of the Mercians, son of Penda.	In þat tyme kyng Egfride		8155
	Weryd <sup>o</sup> agayne a man of pride,	<i>warred</i>	
	Wlfere kyng of merceland <sup>o</sup> ;	<i>Mercia</i>	
	He had at last þe wer <sup>o</sup> hand; <sup>7</sup>	<i>worse</i>	
	Pendicus hight <sup>o</sup> his fader,	<i>was named</i>	
	A kyng and a sturdy syre.		8160
	Egfride Wlfer hoste feld <sup>o</sup> ,	<i>felled</i>	
	And him self to fle compeld.		
Melrose and Car- ham.	þan mailros <sup>8</sup> Carrum		
	þe kyng gaue cuthbert with' fredom.		
	Aftir Egfride, made was kyng		8165
<i>Ceolphus Rex factus est mona- chus. A.D. 738.</i>	Ceolphus þe sonn of Cudwyng; <sup>9</sup>		
	þis nobill' kyng Ceolphus,		
	he left his landes and wyfe þus.		
	he come to haly eland,		

<sup>1</sup> Perhaps some place on the little river Esk, about twenty miles to the north-west of Cartmel

<sup>2</sup> 'Passed word of this.'

<sup>3</sup> Cartmell in Furness.

<sup>4</sup> The translator follows the *Brevis Relatio*, which has 'omnes Britanni cum eo,' which Hinde marks '(sic).' In the *Historia de S. C.* p. 141, it is 'Britannos,' implying that Egfrith gave, together with the land, the native population thereon.

<sup>5</sup> Suth-gedling, Suthgedluit.

<sup>6</sup> 'Cyneverdus,' 'Cyneferth filius Cygincg.'

<sup>7</sup> Wulfhere came off the worse. Cf. Hardyng's phrase: 'The weaker had the wer,' quoted in Morris's *Historical Engl. Gr.* p. 93. 'Wer' is 'the remnant of the Danish *værre*.' (*Ibid.*)

<sup>8</sup> Supply 'and.'

<sup>9</sup> 'Ceolphus filius Cudwining,' *i.e.* Ceolwulf, son of Cutha, son of Cuthwin. (*Sym.* i. 13.) He was the Mæcenas of Bede (who dedicated to him his *Ecclesiastical History*), and became a monk in the third year after Bede's death. (*Sym.* ii. 1 [16].)



	And þare a monke he was ordand ;		8170
	Vnto god and saynt cuthbert		
	he him betaght <sup>o</sup> with all' his hert ;	<i>committed himself</i>	
	He gauē to Eland grete tresour,		
Wark- worth.	þe toune of werkeworth' with' hall' and boure,		
	þe whilk a kyng, osbert his name,		8175
[p. 199.] <i>De rege osberto.</i> A.D. 867.	Toke fra þe kirke ; þarfore his fame,		
	his lyfe, his kyngdome, all' in fere <sup>o</sup>	<i>together</i>	
	he lost, aftir with' in a zere.		
<i>De rege Elle.</i>	þan regned a kyng þat hight <sup>o</sup> Elle ;	<i>was called</i>	
	Wele he hight <sup>o</sup> , bot euyl did he.	<i>promised</i>	8180
	He toke fra þe saynt same <sup>o</sup>	<i>together</i>	
	Bathe <sup>o</sup> Ileclyf <sup>1</sup> and billingham <sup>2</sup> .	<i>both</i>	
	To the saynt he was vntrew,		
	þarfore hubba him chasyd and slew. <sup>3</sup>		
	Deuel <sup>4</sup> of fresons <sup>o</sup> was hubba,	<i>Frisians</i>	8185
	þat did kyng Ella all' his wa <sup>o</sup> .	<i>woe</i>	
	Fra <sup>o</sup> Ceolphus monke was,	<i>after</i>	
	Saint cuthbert sone to god he pas. <sup>5</sup>		
<i>De Edredo Episcopo.</i> A.D. 831.	his successour was Edrede <sup>6</sup> ,		
	A man þat wan him <sup>o</sup> mykil mede <sup>o</sup> ;	<i>won himself</i>	<i>merit</i> 8190
	Norham kirke he bigged <sup>o</sup> agayne,	<i>built</i>	
	þe whilk was waste and made playne <sup>o</sup> .	<i>levelled to the ground</i>	
	Ceolphus body when he was dede,		
	He gart <sup>o</sup> bery in þat stede <sup>o</sup> .	<i>caused to</i>	<i>place</i>
Norham. Both Jed- worths. Gainford.	He gauē to cuthbert norham toun,		8195
	Bathe Gedeworth, <sup>7</sup> as warysoun <sup>o</sup> .	<i>endowment</i>	

<sup>1</sup> Cliffe-on-Tees, opposite Piercebridge.

<sup>2</sup> Billingham in Heorternesse, *i.e.* Hartness, the district of which Harlepool is the capital.

<sup>3</sup> Ubba came to York on Palm Sunday with a great army. Ælle and Osberht brought their army against him, but were utterly routed. (*Hist. de S. C.*)

<sup>4</sup> Probably a miscopying of 'Deuk,' for 'Duke.' Symeon: 'Hubbam ducem Fresonum.'

<sup>5</sup> 'Statim post Ceolfwulfum factum monachum obiit Sanctus Cuthbertus,' says the compiler of the *Brevis Relatio*, but St. Cuthbert died in 687. The compiler of the *Hist. de S. C.* makes the same mistake.

<sup>6</sup> Eddred, Ægredus, Egred, the *eighth* from St. Cuthbert, was the bishop who built Norham Church and translated thither the body of Ceolwulf. (Sym. ii. 5 [20]). According to the *Hist. de S. C.* he previously removed from Holy Island a church which had been built by St. Aidan, rebuilt it at Norham, and placed in it the bodies of *St. Cuthbert* and of King Ceolwulf.

<sup>7</sup> 'Gedewrde et alteram Gedewurde,' Gedwearde, Jedworth, or Jedburgh. We find 'duæ Geddewrð' in *Hist. Regum* s.a. 854. The two meant are

	þe toune of Geinforth <sup>1</sup> gart he big <sup>o</sup> ,	<i>build</i>	
	And to þe landes of cuthbert lig <sup>2</sup> .		
	Als <sup>o</sup> billyngham and Ileclyff	<i>also</i>	
	He gart reparaile <sup>o</sup> , als wigecliff, <sup>3</sup>	<i>repair</i>	8200
	And þaim to þe saint he gaue, To him and his ay to haue.		
<i>Deregibus</i> A.D. 651. Oswiu.	When cuthbert toke monke habite, Oswigius was kyng in plyte; <sup>4</sup>		
	Some sais he was oswiw calde,		8205
	þe brothir of kyng osualde. He slew a kyng of grete pryce, Oswyne þe kyng of bernyce, þe whilk was sonn of Osryche,		
	Kyng Edwyn sonn, to him lyche <sup>o</sup> .	<i>like</i>	8210
	Before oswige, penda was kyng, And aftir oswige had reulyng		
<i>Egfridus</i> <i>Ceolphus</i> <i>Gudredus.</i> Cf. Sym. ii. 13 (28).	Egfride his sonn, and fra <sup>o</sup> he dyed, In his stede regned Ceolfryde.	<i>after</i>	
	And aftir come Guderede; how he was made kyng take hede. To Edrede abbot, as I am lerde <sup>o</sup> ,	<i>informed</i>	
[p. 200.] A.D. 890.	In a vysyon cuthbert aperde <sup>o</sup>	<i>appeared</i>	
	In luerchestre <sup>o</sup> , to him telde he þat Gudrede sulde þaire kyng be.	<i>Carlisle</i>	8220
	þe abbot <sup>5</sup> þis vysyoun, þan Gudrede toke þe kynges croun; Eght hundreth <sup>7</sup> zere and nynty Fra <sup>o</sup> criste come wer þan past by.	<i>since</i>	
	Eardulphus <sup>6</sup> was bischop þan Of haly eland, a nobill <sup>7</sup> man.		8225
A.D. 894. Donations of Guthred and Alfred the Great.	Eftir Gudrede regned Elfrede <sup>7</sup> ; þir <sup>o</sup> twa gaf cuthbert, as we rede,	<i>these</i>	

Old Jedworth, which stood at the junction of the Jed and the Teviot, and the present Jedburgh, formerly called Jedworth.

<sup>1</sup> Geinford, Gegnford, Gainford-on-Tees. Both at Gainford and at Norham are sculptured stones which may be of this period.

<sup>2</sup> 'Lig to' here means 'lie with' or 'be clapped on to.'

<sup>3</sup> Wilegeclife, Wigeclif, Wycliff-on-Tees.

<sup>4</sup> In state or condition king?

<sup>5</sup> Supply 'teld.' Cf. Sym. xxviii.: 'Evigilans Abbas rem sociis retulit'

<sup>6</sup> MS. has Cardulphus.

<sup>7</sup> Alfred the Great, who, on the death of Guthred, concluded a peace with the Northern Danes (*Hist. Regum, s.a.*)

All' betwene tyne and teese,  
To durham mynster þai þaim seese<sup>1</sup>. 8230

þe bischop landes of hexham,  
þai gaf þaim all' to durham.  
Be fore fyfty zere and foure,  
Or<sup>o</sup> northumbirland was waste at oure<sup>o</sup>, *ere around*  
þe bischop se of hexham ceste<sup>o</sup>, *ceased* 8235  
And neuer hidir to encreste<sup>o</sup>. *was restored*

Elfrede was þe first kyng  
had all' england at his ledyng.

A.D. 900. Eftir Elfrede Edward son his  
Regned, and eftir him I wis<sup>o</sup> *certainly* 8240

A.D. 924. Come his son Adelstane.  
Edmund his brothir fra<sup>o</sup> he was gane, *after*  
Nyne hundreth' fourty eght nere<sup>2</sup> past  
Of criste, he had his day last ;

A.D. 946. Edrede his brothir was his ayre. 8245  
All' þir kyngs to þe saynt repayre<sup>o</sup>, *resorted*

*Br. Rel.*  
*p. 232.* His lawes and his pryualege  
þai ekyd<sup>o</sup> ay and neuer abrege, *augmented*  
his ryght þai confermed and zemyd<sup>o</sup>; *cared for*  
Wha so þaim brake to mendys<sup>o</sup> þai demyd<sup>o</sup>. *amends 'doomed'* 8250

A.D. 955. Aftir Edrede ane Edwyne<sup>3</sup> reyned ;  
Of þis Edwyn men sone þai pleyned<sup>o</sup>. *complained*  
he was a man maliciouse,  
To all' gude men full' odyouse.

A.D. 956. Saint dunstane bischop him blamed, 8255  
Of incest for he was defamed ;

þar fore saint dunstane he pursued<sup>o</sup>, *persecuted*  
Whils<sup>o</sup> he englande forhued<sup>o</sup>. *until quitted*

All' men fra humbre to tems flode  
Rase samen<sup>o</sup> and agayne him zode<sup>o</sup>, *together went* 8260  
At ouer<sup>o</sup> tems þai him chaste<sup>o</sup>; *beyond chased*

[p. 201.] His zonger brothir kyng in haste  
þai crowned, his name was Edgare ;  
þai walde lat Edwyne regne na mare.  
þis Edgare regned tyme lange 8265

Edgar  
succeeds in  
Mercia, A.D.  
957, and in  
the whole  
realm, A.D.  
958.

<sup>1</sup> Gave seisin of them.

<sup>2</sup> Edmund 'the Elder' was assassinated May 26, 946.

<sup>3</sup> Edwy or Eadwig, a strong opponent of the policy of substituting monks for secular canons. (See Freeman, *N.C.* i. 64.)

	In pees <sup>o</sup> , <sup>1</sup> and did na man wrange.	<i>peace</i>	
A.D. 975.	Eftir him come Edward <sup>2</sup> his sonn, His banes in Cestrebery <sup>3</sup> er fonn <sup>o</sup> .	<i>found</i>	
A.D. 979.	Sho garte <sup>o</sup> sla him, his step modir ; þan regned Edeldrede his brothir. <sup>4</sup>	<i>caused to</i>	8270
	Aftir him Cnud <sup>5</sup> was kyng, He gaf saynt cuthbert mykil thing.		
Cf. Sym. iii. 8 (43). Cnut's pil- grimage to Durham. c. A.D. 1017.	He come to durham on a while ; Or <sup>o</sup> he come þare be <sup>o</sup> fyue myle, He come barefote to durham toun,	<i>ere by</i>	8275
	Fra a place calde Garmonds <sup>6</sup> doun <sup>o</sup> To þe fertir <sup>o</sup> of saint cuthbert ; þare he prayde with' deuoute hert.	<i>hill shrine</i>	
Staindrop.	þare he gaue all' stayndrope, With' purtenance, wode and crophe <sup>o</sup> ; To saint cuthbert he þaim gaue, To his kirke, for ay to haue.	<i>field produce</i>	8280
A.D. 1042.	Aftir Cnud regned Edwarde, <sup>7</sup> Edeldrede sonn, naman forbarde <sup>o</sup> . þe first zere of his kyngryke <sup>o</sup> , A monke of burgh' <sup>o</sup> , calde Egelryke, <sup>8</sup> Bischop of durham he preferd ; At last to reule it him thoght herd <sup>o</sup> .	<i>hindered reign Peterborough hard</i>	8285
A.D. 1056.	He resygned and went away, And leued in burgh' to his last day.		8290

*De Willelmo conquestore et eius donarijs sancto cuthberto.*

Aftir Edwarde regned Arnalde<sup>9</sup>  
Aftir him kyng haralde,

<sup>1</sup> Freeman points out that Florence of Worcester has some special epithet for each of the kings of this period—Eadward is 'invictissimus,' Æthelstan 'strenuus et gloriosus,' Eadmund 'magnificus,' Eadred 'egregius,' Eadgar 'pacificus.'

<sup>2</sup> St. Edward the Martyr.

<sup>3</sup> 'Sceftesbiri,' Shaftesbury.

<sup>4</sup> Æthelred 'the Unready,' his half-brother, to make way for whom he had been slain. He died in 1016, and was succeeded by Edmund Ironside, who died in the same year, and of whom no mention is here made.

<sup>5</sup> Cnut or Canute the Great.

<sup>6</sup> 'Garmundi via,' over Garmondsway hill, from the highest point in which there is a long descent to Durham.

<sup>7</sup> Edward the Confessor, Harold I. and Hardicanute having intervened.

<sup>8</sup> Egelric or Ethelric, who was objected to by monks of Durham as an alien.

<sup>9</sup> The original reading may have been '& rualde' (ruled). Palsgrave gives 'I rewall, I governe (Lydgate).'

A.D. 1066.	And þan william conquerour, A kyng of myght and grete honour ;		
A.D. 1072. William visits Dur- ham, and is informed concerning the history of the church, and of St. Cuthbert.	In criste ȝere thousand seuenti and thre, In his aght ȝere, <sup>1</sup> north come he. He come toward scotlande, To se wha walde him gayne stande°. <i>stand against</i> He come vnto saint cuthbert schryne, To gēte him gastely° medecyne ; <i>ghostly</i> Of þe saynt lyfe he sperde°, <i>inquired</i> And of his myrales to be lerre°, <i>informed</i> And of þe kirke antique, And how begane þe bischope se. Wyse monkes þat þe sothe° knew <i>truth</i> Teld° him þus, and it was trew, <i>told</i> how þat kyng osualde Saynt Aydane out of scotland calde, And in haly eland grounde Bischope se to him he founde° ; <i>founded</i> how cuthbert leuyd, rote° and crophe° <sup>2</sup> <i>root top</i> þai teld, how he was bischope, how kyng Egfride ordayned him fore°, <i>for him</i> And Archebischope theodore, Of Eland bischope him to make. <i>8315</i> þai moght noȝt gar° him it take : <i>make</i> he duelt in Farne solitary, he walde noȝt haue gane þein forþi° ; <i>gone thence therefore</i> þe kynges, þe bischops prayers þik°, <i>frequent</i> Made him to take þe bischopryk. <i>8320</i> And how þis kyng did him honours, And sa did his successours ; þai gaf him landes with' all' fredoms, As þai þaim had with' all' customs. þan þis gude kyng william, <i>8325</i> he gaf to þe saynt waltham <sup>3</sup> , And to bischope walchere,		

<sup>1</sup> The autumn of 1072, in the sixth year of William. (See p. 181.) Allhallows Day, 1073, was in the seventh year.

<sup>2</sup> 'Root and crop' is properly said of a tree, and is one of many phrases denoting thoroughness or completeness. Cf 'fra tayle to topp,' l' 3276.

<sup>3</sup> Waltham in Essex, that he might have a home near London when called to the great councils of the realm. Matilda, the queen of Henry I., restored 2½ hides which were said to have been taken by Walcher from the church of Waltham.

	With' þe purtenance in fere <sup>o</sup> ;	<i>together</i>	
In Lindsey.	Fyften <sup>1</sup> mansyons in lyndesay <sup>2</sup> ,		8330
	He gaf to him and his for ay.		
Welton and Howden.	And also weletoun <sup>3</sup> and houedenn <sup>4</sup> ,		
	With' sok and sac <sup>5</sup> , seruyce of men, <sup>6</sup>		
	To bischop william he gaf I wis <sup>o</sup> ,	<i>certainly</i>	
	With all' þe lawes <sup>7</sup> , as þai were his.		
	The same kyng william to <sup>o</sup> grauntand <sup>o</sup> ,	<i>too? thereto?</i>	<i>agreeing</i>
c. A.D. 1098.	Edgare kyng of scotland' <sup>8</sup>		8336
	Gaue to monkes of durham,		
	And to bischope william sam <sup>o</sup> ,	<i>together</i>	
Berwick. Colding- ham. <i>Br. Rel.</i> p. 233.	Berwyk toun in louthan,		
	And Coldingham with' lande and wane <sup>o</sup> .	<i>dwelling</i>	8340
	Kyng Edgare and his brethir <sup>o</sup>	<i>brothers</i>	
	Confermed all' þis with' chartir. <sup>9</sup>		
	Bischops of durham sythen <sup>o</sup> diuers,	<i>since</i>	
	And othir ouer lang to rehers,		
	Hase gyuen many rentys and landes,		8345
	And kyrkes be <sup>o</sup> chartirs to monkys handes,	<i>by</i>	
	þe whilk seruys <sup>o</sup> in cuthberts kirke,	<i>serve</i>	
[p. 203.]	With' þaim þair profet forto wirke ;		
	Also to saint cuthbert cellys <sup>10</sup>		
	Landes and rentis as charters tellys <sup>o</sup> .	<i>tell</i>	8350
Conclusion.	Wha sa falsly þaim alyens <sup>o</sup> ,	<i>alienates</i>	
	Or oght þat to þe saint pertens,		

<sup>1</sup> Read 'fifty.'

<sup>2</sup> Lindsey, which includes the whole of Lincolnshire except the smaller divisions of Holland and Kesteven. Blyborough is the only place mentioned in the charters purporting to be of the Conqueror's time.

<sup>3</sup> Welton by the Humber, on the southern slope of the Yorkshire Wolds.

<sup>4</sup> Howden, about 16 miles higher up the river (there the Ouse). For his grant of Hemingbrough see Burton and Raine, p. 11.

<sup>5</sup> These two words together mean the jurisdiction exercised by a lord of a manor. For some minute distinctions see Blount's Law Dictionary.

<sup>6</sup> Feudal service (not mentioned in *Br. Relatio*).

<sup>7</sup> The local laws and customs.

<sup>8</sup> Edgar made a grant of Coldingham and Berwick in 1095, before he was king, confirming it by another after his accession in 1098. Both are expressly by leave of William Rufus (not the Conqueror) as overlord of Scotland. The confusion between the two Williams is seen in the *Brer's Relatio*. For Edgar's charters see Raine's *North Durham*, appendix, vii., viii.

<sup>9</sup> End of *Brer's Relatio*, cap. xxxviii. The remaining lines appear to be an original composition by the translator.

<sup>10</sup> The cells belonging to Durham were Finchale, Jarrow, Wearmouth, Holy Island, Fame, and Lytham in Lancashire.

In warde or oute in any place,  
 þai stande in þis schrewed<sup>o</sup> cace : *evil*  
 þai er curset thris in þe ȝere, 8355  
 With þair fautours<sup>o</sup> all' in fere<sup>o</sup>. *abettors together*  
 And all' þat mayntens cuthbert kyrkes,  
 Or dose help or gude wirkes,  
 þai haue of syn *pardoun*,  
 And for þaim ilk day orisoun. 8360  
 All' þat helps saint cuthbert thing<sup>o</sup>, *property*  
 To heuens blis oure god þaim bring. *Amen.*

*He sall' haue mercy þat mercyfull' is,  
 And man with' outen mercy of mercy sull' mys.<sup>1</sup>*

Here endythe the lyfe of saynt Cuthbert.  
 Amen, Amen, Amen.

---

Henry haitspours haith a halt,  
 and he is falleng (?) lame ;  
 Francis phesite (?) but (?) for that falt  
 Sweares he was not to blame.

---

Wherfore be war bothe on and othyr,  
 When ȝe haue redde thys buke owr,  
 That here ys partyd þus in fowre ;  
 Remembre hys lyfe and hys gude lyffing  
 And study to folow hys vertuus doyng.  
 Be<sup>o</sup> þat doyng may ȝe be as he ys, *by*  
 In hevyn for euyr, in Joy and blys.  
 He was some tym as ȝe be now,  
 An erthly man, as ȝe can trow<sup>o</sup>, *believe*  
 And now for hys vertuus lyffing,  
 He ys a cityzen off hevynn ;  
 So shall' ȝe be and do þer eftyр,  
 Hevynly cityzens to reyn for euer. Amen.

---

<sup>1</sup> These twolines are in the original hand. Cf. James ii. 13, and Lydgate  
 (*Lamentation of St. Mary Magdalene*, ed. Tame, stanza 36) :

' Man without mercy of mercy shall lacke.'

The scribblings which follow are in various later hands.

lord be my spede. Amen.

---

[p. 204.] *ib̄*  
 Wodro? *The alphabet, some of the letters in two or three forms,*  
*written in an old hand, with 'Est. Amen.'*

---

[p. 205.] John Richardson is my name,  
 And with my hand I wrote the same.  
 Amen.

---

The owner of this booke,  
 John Richardson by name,  
 Doth pray the readar for to looke,  
 thes wordes be set in frame.

---

Good reader, who thou art,  
 I speak to the vnknowen,  
 think euer in thy hart,  
 that ech man haue his owne.

Then Canst thou not but gyue  
 this booke to me agayne,  
 And if god gyue me space to liue  
 I shall requite thy payne.  
 John Richardson.

---

Martyn Denham is my name,  
 and with my hande I wrote the same.

---

[p. 206.] *Miracula Sancti Cuthberti*  
*Dunelm. Episcopi.*

---

Beffast . to all trew christian people.  
 Qui . mihi . Roger Galoway  
 Ih̄m . Jesus . sola virtus.  
*Figures of men, women, heads, and other scribbling.*



- [p. 8.] Robart T. . . Lenthal John k (b ?)
- [p. 9.] Robart bartr . to the my loue it is a.
- [p. 11.] Robart Faucvs.
- [p. 23.] Y. Y. Your Dallye orritore John Denham.
- [p. 24.] *The catchwords are 'pat childre,' then four pages, in the late hand.*
- [p. 29.] *begins :—'pat childre.'*
- [p. 28.] This Indenture, John Denham, Thomas Pattesone  
. . . wick.
- [p. 52.] John Denham. Rayphe.
- [p. 56.] I John denham owe<sup>o</sup> this book god giue hime grace. *own*
- [p. 59.] Slyke signes of god he shewed all' out  
Jesus be my spede and my pene<sup>o</sup> for to lede *pen*
- [p. 60.] } John Denhame (*four times*). John Denhame is my  
[p. 61.] } nam and with my hand I wrote this same (*thrice*)  
Finis . Finis . per me John
- [p. 68.] In thondus . medecyne.
- [p. 103.] } yff alle the world ware sought so ferre  
[p. 117.] } Who could fynd suche a wyght<sup>o</sup> to bere *weight*
- [p. 122.] pattesone
- [p. 127.] Richard White.
- [p. 145.] georg pattesone
- [p. 152.] Reverendo Will.

CORRIGENDA, &c.

- P. 11, l. 366. Read 'Wittand his moder, with' etc., and cancel note.
  - P. 18, l. 611. For 'priuace' read 'priuate.'
  - P. 20, note 3. Add 'Cf. l. 3916.'
  - P. 24, l. 842. Delete the first comma, and regloss *known, celebrated*.
  - P. 31, l. 1030. Delete colon at end.
  - P. 31, l. 1031. Change comma to colon.
  - P. 37, l. 1216. For 'þat, with' read 'Jar with.' [MS. has 'þat with']
  - P. 38, l. 1250. For 'it' read 'is' or 'it is.' [MS. has 'it.']
  - P. 46, marg. l. 1561. For 'of the great plague' read 'Cuthbert's future.'
  - P. 46, note 5. Cancel all, and read "Præfata . . . pestilentia" (Bede); see l. 1511. "Tell" has here force of pluperf.
  - P. 48, l. 1620. To 'like an' append note: 'Perhaps an error for "light of." The original is "vultus angelici lumen."'
  - P. 51, marg. l. 1704. Change date to 661.
  - P. 54, l. 1829. Regloss *out of*.
  - P. 57, l. 1926. Regloss *among men*.
  - P. 67, l. 2290. Delete gloss. For explanation of 'behalde' see Ind. Verb.
  - P. 68, l. 2307. Regloss *good will*.
  - P. 72, l. 2453. Add gloss *had*.
  - P. 80, note 2. In couplet, for 'byshop' read 'hysshop.'
  - Pp. 81, 82, 83, marg. Change running date to 685.
  - P. 87, marg. opposite l. 2969. Delete 'Where?'
  - P. 88, l. 3002, gloss. For *crushed* read *troubled*.
  - P. 89, l. 3028, gloss. For *death* read *deeds*.
  - P. 89, note 7. For 4962 read 4963.
  - P. 94, l. 3190. Gloss 'Gyf' *if*.
  - P. 95, note 3. For 'Osingadum' read 'Osingadun.'
  - P. 105, l. 3599. For 'lykes' read 'lokes.' [MS. has 'lykes.']
  - P. 118, l. 4028, gloss. Read *aught*.
  - P. 120, notes 1, 2. Supply ref. figs., and in note 3 read 'Compare.'
  - P. 123, marg. l. 4165. For 'Beadotheng' read 'Beadothegn.'
  - P. 124, note 1. Same correction.
  - P. 128, marg. l. 4333. Put 'Glastonbury' in quotation marks and add 'e. A.D. 878.'
  - P. 130, l. 4403. Place period at end; remove gloss from next line.
  - P. 135, note 4. Change date to 854-875, and add 'of Chester-le-Street 875-900.'
  - P. 138, marg. l. 4662. Add date 'A.D. 878?'
  - Pp. 139, 140. Change running dates to 878?
  - P. 140, l. 4747. For 'þat' read 'þar,' and remove *with* from the gloss.
  - P. 140, l. 4756. Substitute comma at end, and place period at end of next line.
  - P. 141, l. 4767. For <sup>4</sup> read <sup>1</sup>.
  - P. 141, l. 4784. Remove semicolon to end of next line.
  - P. 142, l. 4796, append note: 'Between this line and the next a triplet has been omitted by the scribe. Mr. Adams proposes to fill the gap as follows:
- Ane of þir twa men Scula calde,  
 þe toþir hatte Onalafbalde  
 In speche of his nacioune.
- Cf. *Auctarium*.'
- P. 148, l. 5044. For 'Iauelers' read 'Jauelers.'
  - P. 150, l. 5123. Append note: '*i.e.* when the *Auctarium* was written, but they were probably there until the Dissolution, and there are still two ancient texts of the Gospels.'
  - P. 167, l. 5699. Substitute comma at end of this, and period at end of next line.
  - P. 179, l. 6133, gloss. For *hand* read *hands*.
  - P. 217, l. 7161. For 'lase' read 'lese.' [MS. has 'lase.']

# INDEX VERBORUM.

N.B. Some of the less important variations in spelling and inflection are disregarded in this index.

- A**, ah! 4710  
**A**, all? and? 3904  
**A**, one, 554, 672, 712, 1132, 1212, 1255, etc.  
**Abade**, forbore (from), 3826; stayed, 5130  
**Abayste**, cast down, 5240; alarmed, afraid, 445, 1891, 4491, 4951, 5047, 5089  
**Abbas**, abbess, 8140; abbesses, 6991  
**Abide**, await, 5179  
**Abille**, fit, fitted, 596, 7366; suitable, 7631, 7867  
     'No man leyng hand to þe plowe, and loking aȝen, is able to the kyndam of God.' (*Apology for Lollard Doctr.*, Camd. Soc., p. 105.) [Luke x. 62.]  
**Abouen**, over, 4254; upon, 5549, 6045, 6984, etc.  
**A-boune**, above, 2981  
**About**, outside, 7225; near, 5000; around, 8137; busy, scheming, 857, 1139, 1848, 2464, 5507  
**Abyte**, monastic habit, 1321, 6619; episcopal vestment, 4425, 7355  
**Acorde**, agree, 7738; make to agree, 6381; sb., agreement, 7747  
**Adred**, in dread, terrified, 517, 3094, 3904, 4872  
**Aftir**, afterwards, 2309; according to, 4158 (cf. l. 44); after the manner of, 6716; aftir sone, afterwards, 6739  
**Agaste**, afraid, 6016, 7274, 7380  
**Agayne**, against, 408, 2830; drawing towards, 5172; back, 1186, 2472, 3172, etc.  
**Aght**, behoved, 2060  
**Aght**, eight, 6621  
**Air**, heir, 222 (see Ayrc)  
**Alde**, old, 494, 7635  
**Alegge**, lighten, 6808  
**Algates**, in any case, 3701  
**All and somme**, one and all, 387, 2889, 5149; cf. l. 661  
**All-ane**, alone, 180, 187, 3488, etc.; all together, 3125 n; him-  
     all ane, by himself, 289, 6459;  
     all anely, only, 2415, 6079  
**Alle at oure**, all over, entirely, 2104, 2552, 7178; thoroughly, 4750  
**Allegates**, in any case, 3456; whatever, 3701  
**All hale**, wholly, altogether, 224, 302, 2570  
**All oute**, altogether, entirely, 1522, 2131, 3712, 4808  
**All ouer whare**, everywhere, 4902  
**All thing**, everything, 264, 382  
     An anthem attributed to Henry VIII. begins with the words:  
     'O God the maker of all thing,  
     We pray thee now in this evening.'  
**All vndir ane**, all together, 2027 n.  
**All wyse**, every wise, 308, 368  
**All wyse**, by all means, 7233  
**Allase**, alas! 5835  
**Allege**, allay, 6808 (see Alegge)  
**Aller**, of all, 5936  
**Almose**, alms, charity, 3200, 4269; donation, 8148; attr. 3776  
**Als**, as, 1027, 1079, 1375, 2551, etc.; as if, 1413; als swythe, immediately, 4354; als tite, *id.*, 1322, 1365, 3069  
**Als**, also, 912, 1121, 1378, 1724, etc.  
**Alsam**, altogether, 7764

- Als sone or alsope**, at once, immediately, 729, 829, 4036, 4776, 6147, etc.; very soon, 2143, 2579, 4673, 5787
- Alswa**, also, 5954
- Althir**, var. of *aller*, gen. pl. (5936), of *all*, 594, 7773  
 Cf. 'Mine alder-liefest sovereign.'  
 Shakespeare, 2 *Henry VI.* i. 1.
- Alyed**, allayed, tempered, 3028 n
- Alyed**, related, 598
- Alyens**, alienates, 8351
- Alyes**, relations, 602
- Amang**, at times, 1464, 2063, 2115; all the while, 7676; see 1000 n, and *Emang*
- An**, one, 838, 2731, etc.
- Anchor**, attr., hermit, 2166
- And**, also, 4568; if, 1386
- Anded**, breathed, 1681
- Ane**, one, 953, 5734, 6943  
 In l. 953 the construction is what Morris in his *Engl. Accidence* (§ 225) calls 'the appositional use of *one*;' he gives many examples, e.g., 'one the wisest prince' (Shakesp. *H. VIII.* ii. 4).
- Aned**, oneness, 3691
- Anense**, as regards, 197
- Anes or anys**, once, 536, 939, 1025, 1835, 1841, etc.
- Angir**, inflammation, pain, 1092; sorrow, 2476; tribulation, 2952  
 Inflamed sores, &c., are still said to look 'angry.'
- Ankeryse**, hermit's life, 2017
- Ankir**, anchorite, 1000, 1006, 2968, 4058, etc.; attr. 2716
- Anly**, only, 5215
- Annes**, ouce, 635
- An othir**, one another, 7107  
 Cf. 'Thay derfille ay at vther dang,' i.e. vigorously smote at one another. (Lyndesay, *Spyer Meldrem*, 765.)
- Ant**, and, 5844
- Apent**, belonged, 4879
- Apert**, openly, 337; in *apert*, *id.*, 474, 1473; open, 1757
- Apon**, upon, 2270
- Appairement**, injury, 4967
- Apparell**, ornaments, 7232
- Aray**, prepare, make ready (refl.), 947, 3344 n, 5749, 7122; p. part. 5813, 6002; trans., 7336; in-trans., 7428; put in order, 7646; arrange, 3968; set in an orderly manner, 4095, 6812, 6984; erect, 7638; surgically dress, 4256; as sb., array, order, 3954; schorte araye, short commons, 4360. See the aphetic form *Ray*
- Are while**, erewhile, 7150
- As**, ask, 539, 2042, 3260; asked, 3017
- As**, asses, 2349, 5624, 5686; cf. 5630, 5632
- As** (for als), also, 5373
- Aspy**, espy, learn, 5151  
 'Look' is used in a similar way:  
 'To loke what þis mayde wolde say.'  
*S. Editha*, 1729.
- Assent**, consenting, 6597. For 'Assented.' Cf.:  
 'Assented were to thys concluyssoun  
 The bryddes alle.'  
 Chaucer, *Assembly of Foules*, 526.
- Ast**, asked, 5029, 5438
- Astaynt**, stopped, 4236
- At**, that which, 3365
- At**, to, sign of inf., 2614, 4104, 7941
- At**, according to, 7656; at the hands of, 919; from, 2140, 7444; of, 2406, 3578; with, 7930  
 'Take it at me,' i.e. from my hands (Linc.).
- At all**, wholly, quite, completely, 1358, 4490 n, 6048
- At ane**, at one, 4740; at *anes*, at once, together, 2970
- At eese**, easily, 7930
- At ouer**, moreover, 5109; at our, besides, 4826; over, 6082; over and above, 5468; at *oure*, around, 8234; at *ouer*, beyond (Thames), 8261; at *vndre* (to have), to overcome, 104 (see *All*)
- Ataynt**, convicted, 5383, 5659; seized, 5951; punished, 7292; assailed, 7528
- Athe**, oaths, 7481
- Attaynt**, offence, 4726; attack, 5234
- Attent**, attention, thought, 1970
- Aught**, er, are owing, belong, 709; aught, owned, 1244
- Auncyene**, ancient, 688
- Auntir**, adventure, 7263
- Auters**, altars, 4305
- Auyse him**, bethink himself, 7290
- Auysment**, advice, 4187
- Avysed**, observed, 1401; advisedly, 3587
- Away** (bare away)
- Awe**, oughtest, 2050; him awe, it behoves him, 2653
- Awen**, own, 4616 n; be awen, its own, 6969
- Ay**, ever, 1498, 1577, 3827, 4908, etc.
- Ay forth**, henceforth, 992; thenceforth, 7563, 7956
- Ay lange**, the longer, 7785
- Ay lenger**, ever longer, continually, 6312; cf. 1070
- Ayre**, heir, 226, 534, 2672, 2686, etc.

- Aythir**, either, 887, 901  
**Ay whare and whare**, everywhere, 2701
- Baccilia** (Lat.), basins, 669  
**Bad**, ordered, 4367  
**Bade or bad**, prayed, besought, 1632, 2906, 3982; begged, 7049  
**Bade**, awaited, 4919, 5023; remained, 6768, 7753; abode, 4337, 7556  
**Balde or bald**, bold, confident, 3206, 4522, 4970, 5339, 5548  
     'I will be euen with thee, thou beast, thou mayst be bolde.' *Roister Doister*, iv. 3.  
**Bale**, ill, misfortune, 146, 1039, 1041, 1100, etc.; sorrow, 1574; trouble, 2069, 4858, 5610, 7388; woe, 1039; sickness, 2543  
**Band**, bound, 3784; tied, 1287  
**Bane**, bone, 3096  
**Banke**, shore, 557  
**Barde**, barred, 2284  
**Bared**, stripped, 4909  
**Baret**, strife, 5011  
**Barne**, child, 253, 4321, 7725  
**Bate**, pret., bit, 7238  
**Bate**, abate, 4916  
**Bate**, boat, 775, 1113  
**Batell**, army, 4547 n  
**Bathe**, both (of them), 476, 6441  
**Baudekyn**, a rich cloth, 6271 n  
**Bayne**, favourable, 1733; ready, 2385, 2929, etc.  
**Baynly**, readily, 1314, 2447, 4379  
**Be**, by, 77, and *passim*  
**Bed or bedde**, offered, 849, 3929; asked, begged, 3496, 3796, 3989  
**Bede**, offer, 2298; pray we, 1755; command, enjoin, 5201  
     For the confusion between 'béodan' and 'biddan' see *N. E. D.*  
**Bede or beede**, prayer, 1632, 1755  
**Be-dene** (Bydene)  
**Beeled**, suppurated, 3493, 4226  
**Beere**, convey, 6809  
**Beforne**, above, 6125  
**Begylt**, beguiled, 6767  
**Be-halde**, look, 2290; behold, 3829  
     The construction at 2290 is 'or behalde on any persone.' See *N. E. D.* 'Behold †8.'  
**Behawde**, behaved, 7830 n  
**Behoue**, behoof, benefit, use, 142, 712, 1551, 2248, etc.; need, 1304  
**Beke**, beckoned, 7381  
**Beken**, deliver, give to, 4366  
**Belde**, protection, 512, 5945  
**Beleue**, faith, 2243, 4110  
**Beleue** (beleave), stay with, 4747  
**Belyd** (see *Beeled*), 1071  
**Belyue**, soon, quickly, 1185, 1936, 2140, 6343  
**Bene**, be, 1168; are, 724; were, 4890  
**Benomen**, taken with the palsy, 2552 n  
     'I benomme, I make lame or take awaye the use of ones lymmes. *Je perclos.*' Palsgr. See *Pr. Parv.*, note on 'Nouyn, or take wythe þe palsye, *Paraliticus*,' p. 358.  
**Benysoun**e, blessing, 2008  
**Berand**, bearing, 3267  
**Bere**, outcry, 1956  
**Bere**, bier, 3956, 4894, 6809, 6889; litter, 6281  
**Bere**, bare (pret. of *beren*), 1897; to bear, 2780, 6873  
**Bes**, be ye, 2892; shall be, 4495  
**Beseke**, beseech, 2737  
**Beste**, beast, 5485  
**Besyly**, earnestly, 3535, 3675  
**Betaght**, betought, entrusted, delivered, 367, 608, 1243; committed (himself), 8172  
**Betake**, give up, relinquish, 5650; hand over, 5990  
**Be-takynd**, betokened, 3787  
**Bete**, amend, relieve, 146, 1039, 2146, 2543, etc.  
**Bete**, repress, 4324; attack, assail, 4930  
     'She shulde be bete with stones vnto the dethe' [the old Jewish punishment]. *La Tour-Landry*, p. 129.  
**Betid**, happened, 1025, 1482, 1702, 3370, etc.  
**Bett**, beaten, 1038  
**Bewschirs**, beausires, gentlemen, 1188  
     Used ironically; the word 'beldame,' for a hag, is analogous.  
**Bi-dene** (Bydene)  
**Biding**, waiting, 3718  
**Bigg**, build, 2193, 2363, 2400, 3779, etc.  
**Birr**, onset, 1952, 3478, 3788  
**Blake**, make or become pale or wan, 4481, 4483  
     'Now some...salle wee see Whose browes schalle blakke.' *Syr Percyn*. 688, quoted in *N. E. D.* under *Black*, 1, with other quotations about 'brows' and 'blake,' e.g. *Towneley Myst.* 107, 'So my browes blakys;' here, as in our passage, fear rather than anger is suggested. There is another verb, 'blake,' to become pale. See *Stratm.-Bradley* and *N. E. D.*, †*Blake*, v. *Obs.* It may be noted, too, that 'pale and bleche' (Gower, ed. Morley, p. 246), 'bleyk & pale' (Lydgate, in *Skeat's Specimens*, iii. 35), 'pale and blake' and 'black and pale,' alternating with 'dede and pale' (*Knight of La Tour-Landry*, pp. 166, 168, in orig. 'noire et palle,' describing the facial 'couleur')

- of a shivering person), are all identical in meaning, and may be compared with 'blae ant won' ('pah ich for loue be blae ant won') quoted by Stratmann, s. v. 'Blæe.' For our rendering of the verb cf. Skeat, *Havelok*, p. lx (E. E. T. S. ed. 1889).
- Blemyscht**, injurcd, 4911; blemyst, blemished, 1598; blemysit], *id.*, 4949 n; cf. 6802
- Blisse**, bless, 2974
- Blithe**, glad, 6106
- Blore**, blare, 5011
- Blude**, race, 2746
- 'þ: Bretons blode sall vndir falle;  
The Bryusse blode sall wyne þespraye.'  
*Thomas of Ercildoune*, 385.  
(Thornton MS., E. E. T. S.)
- Blyn**, cease, 1606, 2548, 5488, 5514, etc.
- Blyste**, consecrated, 7068
- Boche**, botch, tumour, 3492, 3493
- Bode**, behoved, 7788 (Bude)
- Bodyn**, bidden, commanded, 7593
- Boke athe**, book oaths, 7481
- Bolnyd**, swelled, 1071, 4060, 4115, 4226
- Bolnyng**, swelling, 1074, 1099, 3492, 4120, etc.
- Bone**, boon, petition, 313, 5615
- Bonn**, bound, 910, 5569, 5767
- Bordale**, brothel, 330
- Borde**, table, 1825
- Borow**, to secure, 2081
- Boste**, boast, 2830, 4324
- Bot**, but, 1149, 1632, 1931; but that, 6043; except, 1289; unless, 2297, 3608, 5047, 5686, 7525
- Bot gif**, unless, 772, 6257, 7197
- Bote**, amendment, remedy, 1100; profit, 7569; succour, 1168; advantage, 7048; na bote, no good, no use, 1610, 4307, etc.; superfluous, 6218
- 'Then talk no more of flight, it is no boot.'  
Shakesp. 1 *Henry VI.* iv. 6.  
In sense of *profit* :—  
'Master, this prisoner freely give I thee;  
And thou that art his mate, make boot of this.'  
Shakesp. 2 *Henry VI.* iv. 1.  
With line 6218, 'To bid hym hast,' etc., compare :  
'To byd hym hast hym doubtte not it was no nede  
To the turnay.'  
Hazlitt's *Early Pop. Poetry*, ii. 126.
- Both** or **bothe**, behoved, must, 274, 2429 (see Bude)
- Boun**, go, set off, betake oneself, 6868, 6998, 7079, 7594
- Boun** or **bowne** (q. v.), ready, 1706, 2398, 2490, 2846, etc.
- Boun**, bowed, 2279
- Boune**, bound, 631, 1272, 1616, 1830
- Boune**, gracious, 6054 n
- Boures**, chambers 170
- Bousom**, obedient, 5402
- Bow**, obey, 1314, 2458; be pliant, 6605
- Bowand**, flexible, 3895
- Bowes**, boughs, 3149
- Bowne**, in phr. 'he him bowne,' he made his way, 1893, 4379
- Bra**, brae, slope of a hill, 4981
- Braaste**, embraced, 191
- 'With that he braisit him in his armes,  
Sayand : hartlie I 3ow forgeue.'  
Lyndesay, *Sqwyer Meldrem*, 578.  
'Than in hir armes scho him braist.'  
*Ibid.* 1083.
- Brace**, took, 2110, 4240; fasten, 2274; wrapped, 6084, 7361
- Brade**, broad, 6412; o bradc, out (sprewland o br.), 1957
- Braide**, crushed, 3162
- Braste**, wrapped, 3448; brasyd, *id.*, 3934
- Brathely**, impetuously, speedily, 1139
- Brayde**, started, 1517
- Brede**, breadth, 6677
- Breme**, fierce, 1854 (Brym)
- Bremly**, terribly, 1071
- Bren**, burned, 1882
- Brenke**, brink, 390
- Breth**, impetuous movement, 5832 n
- See *N. E. D.*, s. v. 'Brath,' and Stratmann-Bradley, 'bräppe.' The word occurs in *Morte Arthure* (E. E. T. S.), 107 :—  
'And brynge the bouxsomly as a beste  
with brethe where hym lykes'—  
with the meaning of 'violence,' such as might consist in the use of the goad; and perhaps our translator means 'with a breth' from the drivers.
- Brethir**, brethren, 1229, 1573, 2435, 3677, etc.
- Brewe**, contrive, 4306
- Briddes**, birds, 1155
- Brist** or **brist**, burst, 2898, 3654
- Broche**, to tap, 2234
- Broches**, ornamented pins, 813
- Brode**, kind, sort, 1053
- Broke**, sb., brook, 390
- Bront**, started, 5832
- Brothir hede**, brotherhood, 2049
- Bruyts**, Britons, 8146
- Brym**, fierce, 1041, 1574 (Breme)
- Bryn**, burn, 288, 6966
- Brynnande**, burning, 286, 690, 1854; brynnte, burnt, 6759
- Bryst**, burst, broke (bones), 2492, 5849

- Bude**, behoved, 1150, 5179 (Bode)  
**Bunden**, bound, 3038  
**Bune**, bound, 2952  
**Burd**, table, a meal, 1426, 1428  
**Burdys**, boards, 4083  
**Buse**, behoves, 3253  
**Busk** or **buske**, prepare, 815, 3183, 4591, etc.; busked to bedd, went to bed, 4405  
**By**, buy, 6829, 7844  
**By**, beside, 1792, 6089; beyond, 7167; concerning, 1470 n; in phr. by all ways, by all means, 3246  

For 1470, cf. 'Beryn, by the I meen,' *Tale of Beryn*, 3185 (Chaucer Soc.).

**Bydene**, together, at once, straight-way, 351, 6249, 6265, 7803, etc.  
**Fydyn**, abiding, 7824  
**Byle**, sb., boil, 1525  
**Bynd**, bound, 5889, 6260  
**Byryde**, buried, 3965  
**Bysy**, anxious, 4436
- Cabill**, bands, 2486  

Formerly cords of any kind; as in Fabric Rolls. *Mem. of Ripon*, iii. 91, 103. New Coll. Roll, *Oxf. Hist. Soc.*, xviii. 309 (Gable). For figurative use see Shakesp. *Ohello*, i. 2: 'The law . . . will give him cable.'

**Calde**, named, 8204  
**Calde**, cold, sb. 150; adj. 1682  
**Can**, know, 444; knowest, 2644  
**Care**, grief, trouble, 522, 1986, 3026, 4018, etc.  

Hence Care or Passion Sunday, the fifth in Lent. We have anther form of the same word in Chare Thursday, Maundy Thursday, with which may be compared Germ. *Charfreitag* (O. H. G. *Karfritag*).

**Caryage**, transport, 4666, 5176  
**Case**, accident, 3212; chance, 231, 1702; mishap, 1148, 6050, 7159; occurrence, 1196  
**Catel**, live-stock, 386  
**Caue**, see **Kaue**  
**Cete**, seal, 566  
**Cellys**, cells, 8348  
**Cely**, simple, 1975  
**Cerdes** (for *cordes*), accords, 1045  
**Cessioun**, session, 7042  
**Ceste**, ceased, 6281, 6431, 8235  
**Chaffere**, wares, 5868  
**Chalanged**, claimed, 8069  
**Charge**, weight, load, 1175, 1187, 2212, 6006, 6044; importance, 1175, 5848  
**Chaste**, chased, 8261  
**Chasty**, chasten, 3479, 4282  
**Chaufed**, warmed, 3495  
**Chaunce**, what befell, 6358 n, 7161
- Chere**, countenance, 1620, 2005, 4517 n, 7356; mien, 1976, 2964, 5338, 5344; demeanour, 3237, 3240; welcome, 248 (see *Faire chere*)  
**Chese**, choose, 3697, 5964, 6546, etc.; chcese, or chese, chose, 2036, 2731; chesyd, 6473, 6941; chese, be chosen, 6534  
**Cheue**, achieve, get on, prosper, 421, 2032, 2798, 3160, 4621, 5961, 7084  
**Childe**, boy, 561, 563, 5629, etc.  
**Childer**, boys, 6779 n  
**Chinche**, niggard's, 5443  

'An anaricious man or chinche,' Chaucer, *Tale of Melibeus* (Tyrwhitt).

**Circuyte**, go round, 8037  
**Clak**, hurt, injury, 3354 n  
**Clame**, climbed, 624, 7763  
**Clatir**, knocked about, 6799  
**Clause**, passage (in a book), 8028  
**Cledd**, clad, 3930  

Used of the clothes instead of the person, 'cledd on' = *worn as clothing by or put as clothing on*; shortly, *worn by*.

**Clede**, catch, snatch, seize, attain, 118, 2774, 3116, 6345, 7534  

A good old woman in Lincolnshire liked to have the buttered cakes 'ready for clikin,' i.e. conveniently placed on the table.

**Clene**, pure, 7849  
**Clere**, glorious, 2; bright, 1217; illustrious, 1506; plain, luminous, 1851, 2518; clerey, brightly, 830  

The note at p. 55 is withdrawn.

**Cleued**, continued, 890, 3580  
**Close**, shut in, 4283  
**Close**, precinct, 334, 6537  
**Closed**, enclosed, 4132  
**Closen**, included, 2751  
**Comend**, commended, 2040  
**Cominyng**, communing, society, 1007, 1320, 2815  

'þe kirk mai . . . noþer seqnester ani man fro comyning of feipful men . . . ne denoñce, put out of comyn, ne hid inuil to him.' (*Apology for Lollard Doctr.*, Camd. Soc., p. 17.)

**Commonyng**, communing, converse, 2342  
**Comyn**, p. part., come, 588  
**Compatience**, pity, sympathy, 85  
**Compeld**, forced, 599; constrained, 1426  

'Compel them to come in.' (St. Luke, xiv. 23.)

**Compers**, compeers, 5934  
**Compuncte** or **conpuncte**, pricked, impressed, or touched, 1219, 6109

- Comyn**, common, 3691  
**Conabill**, suitable, 1381, 2194, 5484  
**Conand**, covenant, 1700  
**Conferm**, strengthen, 3225  
**Confers**, companions, 4736  
**Conford or confort**, comforted, 1867, 2662, 4517 n  
**Confound**, put to shame, 6735; discomfit, 6770  
**Coniecte**, supposed, 415  
**Consayued**, understood, 1981, 7063  
**Consent**, agree, 5285  
**Contend**, contained herself, 2669  
**Controve**, found out, 440; controves, contrivcs, 2484  
**Corce or cors**, body, flesh, 1375, 1917, 3714, 4124, 4839, etc.  
**Cordyng**, accordant, 4064  
**Corsaynt**, coresaynt, lit. holy body, hence, the saint, 2, 5615, 6782, 6814, 6921  
**Cost**, labour, 7824 n  
     '*Decoquit domino res*, when a man bestoweth labour on a thyng and it doth not quite [requite] coste.' Cooper, *Thesaurus*.  
**Coste**, clime, 6730  
**Couent**, convent, 2089  
**Couer**, recover, 1986, 3057, 5376  
**Couet**, desired, 2695, 3469, 3555  
**Counsaile**, council, 4920; counsel, 4923  
**Counsel**, secret, secret habit, 1666  
     So in O. Fr.: 'M'amie, je vous diray un grant conseil . . . pour Dieu ne le dietes mie.' Thus rendered in the *Book of the Knight of La Tour-Landry* (E. E. T. S.), ch. lxxiv. p. 96: 'Y wol telle you a gret counsaile . . . f r the loue of God telle it not.'  
     In O. Fr., *conseiller* acquired the meaning to *whisper*.  
**Countenance**, demeanour, 1981, 6363  
**Couthe**, could, 179, 1329, 1437, 2474, 2543, etc.  
**Couthe**, known, celebrated, 842, 3285, 4663, 5582, 7608  
     Wrongly glossed at l. 842.  
**Creature**, Creator, 4825  
     'Thei shalle goo with thaire espowse, that is to sa e with God her creature.' *Knight of La Tour-Landry*, p. 146.  
**Creued**, grew, 6914  
**Cristend**, christianised, 6657, 6666  
**Cristiante**, see 8053 n  
**Crobbed** (crowed), 2380  
**Croce**, cross, 6762  
**Croche**, crosier, 6249  
**Crop**, field produce, 8280; top of a tree, 8311 n  
**Crused**, crushed, 5846  
**Cure**, care, 7815; charge, 2422, 2524, 3320, 6487, etc.  
**Curst**, under a curse, 7054  
**Curyouse**, careful, 646  
     'Eueri good woman that is wedded, or of religioun, aught to be curious and diligent, and waking in the service of God.' *Knight of La Tour-Landry*, p. 144.  
     The phrase 'besy and curyous' occurs in *Romaunt of the Rose*, l. 1052.  
**Curyouste**, 'curiosity,' 2148 n, 7882  
**Cutte**, lot, 1150, 1368, 2172, 6744  
**Cuyr**, care, 608  
  
**Daft**, unskilful, 443  
**Dame**, mother, 280, 891  
**Daunt**, overcome, 1917  
**Dawe**, dawn, 1675  
**Day**, anniversary, 7007  
**Deand**, doing, 3227  
**Debate**, abate, 2548, 4727  
**Debats**, strife, 4601  
     So in Is. lviii. 4; Rom. i. 29; 2 Cor. xii. 20, A. V., all altered in R. V.  
**Ded**, might or should do, 5824  
**Dede**, deeds, actions? 1461; deeds, 3028; occupation, work, 8034 n  
     'She satte and dyd her dede.'  
     *Wright's Chaste Wife* (E. E. T. S.), 204.  
**Dede**, deed, or deede, death, 8, 163, 508, 760, 871, 1461? etc.; adj., dead, 5071; attr. 1540, 4553, 5024, 5565  
**Dedely**, mortal, 2867  
**Deed** poynt, point of death, 2775  
**Deere** or **dere**, harm, injury, 205, 343, 1898, etc.; vb., see **Dere**  
**Defend**, forbid, 2717  
**Defoyled**, defiled, 4302, 7809  
**Dele**, deal, distribute, 2392, 5466; have dealings, 5640, 5700  
**Dele**, share, 5466, 5482; portion (of time), 2971; ilka dele, every bit, 6023, 8072; neuer a dele, not a bit, 4678, 7778; no dele, not at all, 1928  
**Demes**, judgest, 864  
**Demyd**, doomed, 8250  
**Denyaynes**, see 3144 n  
**Departe**, parted, 7990  
     'Tyl dethe vs departe.' *Sarum Manual* (Sponsalia), and *Bk. of C. P.* 1549-1661 (Matrimony).  
**Depute**, appointed, 7171  
**Dere**, dear, 663, 691, 879, etc.; see 1320



- Dere, injure, 141, 4843, 5228; sb., harm, 6211
- Descrye (Discrye)
- Dese, dais, 3051
- Desert, merit, 3030; deserving, 5681
- Despise, disgrace, 132; insult, abuse, 5357, 5655
- Deth, dead, 2777
- Deours, separation, 4775, 7894
- Deoute, devoted, 6275
- Deuyse, resolve, decision, 2698 n  
 'This answer . . . he hath promysed me with his furthur devise he woll delyver me in writing.' Ellis's *Original Letters*, 1st ser. i. 145.
- Deysed, decided, 6089; he him deyns, he resolves, 6342 (see Dy-)
- Deyng, dying, 7007
- Did, caused, 1528 (see Do)
- Did of, took off, 6073
- Didir, dither, shudder, 5770
- Dilde, benumbed? 4034  
 'To dill' is to 'render dull' (Bradley's *Stratmann*, s. v.); hence, perhaps, to deprive of sensation and motion, as paralysis does.
- Discomfyd, discomfited, 5900
- Discrye, write out, 978; describe, 41, 43, 733; relate, 6546, 6594, 6615; manifest, 7309
- Diserytyng, disinheriting, 5522
- Disese, dissees, dyses, etc., disease, discomfort, 138, 139, 144, 151, etc.; mishap, 6649; misfortune, 7464; pain, 1118, 7152; sickness, 8095; trouble, 2469, 6199, 7735; vb., annoy, trouble, afflict, 765, 2477; oppress, 7517
- Disordeny, disorderly, 2079, 2083, 2084
- Disparyscht, disparysyd, disappeared, 4526, 4504, 4969
- Dispitus, scornful, 6298  
 'Despitous is he that hath dislain of his neighbour.' (Chancer, *Persones Tale*, De Superbia.)
- Dissese, decease, 3710
- Dissesid, dispossessed, 7518
- Do, cause, 1991  
 'We do you to wit' was a usual form in legal documents.
- Do fast, work vigorously, 5070
- Dole, sorrow, 5026
- Dome, judgment, 1996, 2868, 4280, 5192, etc.
- Done (apon), put on, 2270
- Dongen, knocked, dashed, 4558
- Dorture, dormitory, 2105
- Dose, do ye, 2337, 2889; dose agayne, acts against, 7291
- Doun, hill, 8276
- Doute, fear, 213, 549, 6814
- Doyng, practice, 3712
- Draght, draught, 5816
- Draue, see 516 n
- Draw on lyte, put off, defer, 2142  
 'To draw on lyte' is literally 'to draw in waiting or delay,' and may be compared with the Latin *trahere moram* (see Ovid. *Met.* ix. 766). A clear example of the phrase occurs in the line  
 'Hengist wild not draw o lyte,' which is the Petyt MS. reading of  
 'Hengist wernde hym bot lyte,' in Robert of Brunne's *Chronicle*, 7609 (Rolls). See also *Alliterative Poems* (B. 597), where 'alylt' is for 'on lyt.' We have 'withoutten lyte' in the sense of 'without delay' in *Towneley*, 71, and 'lite' is still in common use in Yorkshire, meaning as a verb to wait or expect, and as a subst. a wait or waiting - e.g. 'I have lited' or 'been liting this half-hour,' 'I se bound to hev a lang lite' (Whitby). See English Dialect Society's Yorkshire glossaries. So, too, in the *York Plays* (p. 303, l. 323), 'lede a lyte,'  
 This use of the word seems to have been unknown to Stratmann and others, notably the editor of the *Catholicon Anglicum*, one MS. of which has 'to Drawe o lyte,' and another 'on longe or on length.' *crastinare*, etc., but he treats 'lyte' as a blunder.  
 The note at p. 63 is withdrawn.
- Drawne, plucked up, 2303  
 Used of the sown and growing corn, as gardeners speak of 'drawing' young onions, etc.
- Dredd, dreaded, 1887, 7054
- Drede, doubt, 2791, 3636, 5855, 7292
- Drepyd, trickled, 3198, 4735
- Drew, drawn, 5956
- Drewe, drove, 2162
- Dryft, drove, crowd, 5810
- Dryue, drove back, 1186; past, 6699
- Duell, stay, 7852
- Duke, leader, 7101, 8185  
 'Departyd fro the swete flescheppe of my duke and leder sent Nicholas.' *Revelation to the Monk of Evesham*, ch. lvii.
- Dule, grief, 7584
- Dure, door, 3612, 7772
- Dyde, did, 1481
- Dyght, appointed, 836; restored, 2570; got ready, 788, 1576; placed, set, 6612; put, 7138; established, 8133
- Dym, indistinct (used of speech), 3672
- Dyng, beat, 5664
- Dyntes, strokes, 4553
- Dyuyse, devise, assign, 374, 7938; consider, 4411; resolve, 6342

- Eb**, shallow, 6680 n  
**Eddir**, adder, 6295  
**Eesyd**, indulged, 270  
**Eesyng**, eaves, 641  
**Eft**, again, 5652, 6528  
**Eftsones**, soon after, again, 2090, 2438, 2916, 7524  
**Eghen**, eyes, 3847  
**Eke**, also, 3412  
**Ekyd**, augmented, 8248  
**Eland**, island, 1206  
**Elde**, age, 931, 975, 1003, 1014, etc.  
**Eldly**, elderly, 4424  
**Els**, otherwise, 7780  
 Used expletively, as it frequently is now, after *or*.  
**Emang**, now and then, 4412  
**Encens**, incense, 1442  
**Enclyne**, bow, 7389  
**Encrest**, was restored, 8236  
**Enhaunsyd**, raised, 7092  
**Enpayment**, loss, 5555  
**Ensens**, incense, instruct, 22, 5752, 6894, 8684  
**Ensure**, assure, 6488  
**Entend**, attend, 7554  
**Entent**, will, 383, 3071, 3554; intention, 4647, 5781; purpose, 5887; intent, proposal, 6662; desire, 2561, 7656  
**Enterly**, thoroughly, heartily, 3170, 4216, 5010 (see *Entierly*)  
**Entierd**, interred, 3970; entierment, interment, 3563  
**Entierly**, earnestly, 2321, 3170  
 'To Jhesu Criste þan prayes he,  
 And enterly hym bysoghte.'  
*Isumbras*, 433.  
**Er**, are, 483, 960, 5123; is, 224  
**Erde**, earth, 2228, 3440, 3468, 3805; grave, 531, 3767 n  
**Erdely**, earthly, 1389  
**Es**, is, 331, 792, 989, 2017, etc.  
**Eschew**, avoid, escape, 5882  
**Ese**, deprived, 3511  
**Espaire**, hope, 2671, 4086  
**Eth**, easily, 6652  
**Etyn**, eaten, 3347  
 A participle without an auxiliary, as in 1413 and 3729. Cf. 3373, and the vulgarisms, 'I seen him,' 'I done it.'  
**Etys**, eat ye, 3368  
**Euen**, equally, 3732 n, 4066  
**Euen and od**, all together, who-soever, etc., 4957  
 A phrase (for rime) meaning about the same as 'les and mare,' 'mare and myn,' 'all and som,' etc. 'For euen or od' occurs in *Towneley Myst.* p. 170, meaning apparently 'in spite of anybody,' 'Euen' properly means 'equal,' 'Od' means 'unequal,' 'singular,' etc. 'All and od' is used by Lauder, *Devitie of Kyngis* (E. E. T. S.), 165.  
**Euen elde**, equal age, 931  
 Cf. Sc. 'eildeens,' of the same age (eild-eens).  
**Exempt**, abolished, 3712  
 'The Boke of Comfort' was 'Entered in the exempt Monastery of Tavestok,' 1525.  
**Expert**, experienced, 5490, 5711; proved, 6030; openly, 6509, 6804  
**Faas**, foes, 4478; faes, *id.*, 5110  
**Faire chere**, friendly welcome, 248  
**Fall**, pertains, 2208  
**Faltird**, caught, got entangled, 6038  
**Fame**, foam, 1153, 1736, 3974  
**Fande**, found, 2944, 3485  
**Fande**, maintained, 840  
**Fande**, try, strive, 1750, 4473  
**Fandying**, trial, temptation 2493, 2893, 2910, 3390, etc.  
**Fang**, take, 4399, 4415, 4819, 5480, etc.; get hold of, 5668  
**Fare**, far, 2500  
**Fare**, go, proceed, 168, 1684, 2187, 3172, 3432; happen, 2586; behave, 5068  
**Fare**, business, 2500; condition, 3100, 6069; journey, 3677  
**Faste**, greatly, 6212, 7455; vigorously, 5070; vehemently, 5345  
 Compare 'fast asleep.' 'To behold fast,' 'to fight fast,' etc., are common phrases in M. E.  
**Faut**, fold? need? 3142 n  
**Faute**, default, want, 2598, 5280, 7628  
**Fautours**, abettors, 8356  
**Fawty**, faulty, 4082  
**Fayne**, glad, 303, 576, 1771, 2707, etc.; willing, 7691; gladly, 3830  
**Febill**, weaken, 6567  
**Feelde**, handled? hidden? 3867  
**Felaw**, fellow, 936; felowe, *id.*, 4040  
**Felawship**, companions, 5683; company, 7023  
**Feld**, felled, 8161  
**Felde**, felt, 3529, 3997, etc.; perceived, 1442  
 The special senses are all higher forms of feeling or touch.  
**Fele** or **feele**, many, some, 720, 1311, 1597, 1632, etc.; fele and some, altogether, 661; cf. l. 387  
**Fell**, befell, 1597, 3023, 4274, etc.  
**Fell**, cruel, 81, 4796, 7326; fierce, 3372; severe, 8079  
 'The bees is as fell as owt.'  
*The Northern Farmer*.

- Fell**, skin, 6076  
**Felly**, fiercely, 7528  
**Fende**, fiend, 720, 6452  
**Fer**, far, 5244  
**Ferde**, fourth, 7140  
**Ferde**, fear, 7455; afraid, 2809  
**Ferdenes**, terror, 1690  
**Fere**, well, sound, 3638, 3974, 4150, 6148  
**Fere**, in phr. in fere, together, 379, 2034, 2255, 4514, 5872, etc.  
 At 379 the phrase couples the verbs.  
**Feres**, companions, mates, 2400, 4477  
 'I, Robin of Doncastere,  
 With Margaret my fere.'  
*Epi aph formerly in Doncaster Church.*  
**Ferly**, wonder, 1023; wondrous, 4274  
**Ferlyd**, astonished, 2405  
**Ferr**, far, 1649; ferrer, farther, 6091, 6387, 6890; sa ferr forthe, to such a degree, 3771  
**Ferrest**, remotest, 2465  
**Fers**, fierce, 4579, 4796; eager, 7260  
**Fers**, fires, 5552  
**Ferth**, fourth, 7826  
**Fertird**, enshrined, 6995, 7029  
**Fertyr**, feretory, shrine, 5206 n, 5593, etc.; chest, 6611  
**Fest**, fast, fastened, 1113, 4093, 6819  
**Fet**, fetch, fetched, 1431, 2386, 4243  
**Feuers**, ague fits, 5580, 5583, 5609 n  
**Feyned**, feigned, 326, 5906  
**Flaide**, scared, 1688, 2374, 5083, 6224, etc.; flay, frightened, 6233  
**Fleand**, flying, 2376, 5713  
**Fletand**, floating, 782  
**Fley**, flee, 4926, 4933  
**Ffitt**, remove, put, 3442, 3880, 5886, 6085; moved, 7224; depart, 7903  
**Flix**, flux, dysentery, 1567  
 'Flyx, or flux, sekeneſſe. *Fluxus, disenteries.*' *Prompt. Parv.* Boi-il's prediction was that Eata should die 'morbo, quem dyſenteriam medici appellant.' (*Vita S. C. viii.*) Cf. *Menes n.*  
**Flode**, river, 4897, 6703, 6471, etc.; full flode, high water, 5178; flode while, flood time? 6682  
**Flokes**, same as Flix, 3548, 3600  
**Flow**, flew, 1886, 2339, 2374  
**Foche**, fetch, 1815  
**Fole**, fool, 7440  
**Folyse**, follies, 5390  
**Fon'**, found, 2054, 2583, 3914, etc.; maintained, 2690 (see Fynde)  
**Fone**, few, 4943  
**For**, because, 275, 339, 356, 753, etc.; in spite of, 1885, 6306, 7821; because of, 3015, 5558? so that, 4753  
**For**, fore, before, 268, 1003  
**Forbarre**, properly bar out, as in 7313; hence, hinder, 4547, 8284  
 In law, to deprive one of a thing for ever (Jacob, *Law Dict.* 1762).  
 'A man at þe laſt forbarð may be Of þe bliſful world'  
*Hampole, Pricke of Conſcience*, 957.  
**Force**, effort, 6182  
**Fordone**, 'done for,' 1173, 6740  
**Fore**, for, 5654, 8313  
**Forre**, fared, went, 4271  
**Forga**, forgo, 5699  
**Forhewed**, forsook, avoided, 159; forhued, quitted, 8258  
 Properly, despised, neglected; hence shunned, abandon d. See Jamieson. (*A. S. Jorhogian.*)  
**Forlayne**, lain with, 519  
**Forlorn**, lost, 1170, 4888, 5078, 6880  
**Fors**, force, account, matter; utmost, 6904 (see 'Na fors')  
**Forte**, strong, 1375  
 'Adam was byſwike of Eve;  
 And Sampſon theo fort a'ſo,  
 Dalaida dude him wrong and wo.'  
*Alſaunders*, 7709 (Weber).  
 'Stronge as Sampſon le forte.' Hazlitt's *Early Pop. Poetry*, ii. 130.  
**Forthe**, thenceforth, 5524  
**For thy**, therefore, 523  
**Forþi**, therefore, *passim*, e.g. 7584; because, 4993  
**For why**, because, 4614, 4650, 4927, 4947, 5349, 7808  
**Forthward**, thenceforward, 6930  
**Forthynk**, repent, 6256  
**Fosse**, ditch or pit, 3861  
**Fothir**, load, 6007  
**Fotte**, fetch, 169, 8019 (see 4244 n)  
**Foule**, fool, 81; foules hardynes, foolhardiness, 83  
**Founde**, founded, 6582, 6648, 6716  
**Fowell**, fuel, 459, 466, 1133  
**Foy**, befit? 2704  
 The Danish verb 'föie,' to fit, suit, is a cognate of the Germ. 'fügen,' to accommodate one's self to, and M. E. 'fo3,' fitness. See Stratm.-Bradley.  
**Foyned**, thrust, 4549  
 'With speris ferisly thev foynder'  
*Degrevant*, l. 374.

- Fra.** from, 15; from the time that, after, 39 and *passim*; since, 2356; as soon as, 4474  
**Fra bat.** as soon as, 3435  
**Fraist,** prove, 4555, 4635  
**Fraught,** freighted, 5930  
**Fray,** molest, 6269; sb., attack, assault, 818, 5156  
**Frayne,** ask, asked, 543 3399, 4441, 7338  
**Freele,** frail, 2482  
**Freke,** eager, 4411  
**Friendschip,** acquaintance, 237  
**Freshly,** vigorously, 4549  
**Fronte,** forehead, 405  
**Fulehardy,** foolhardy, 7246  
**Fulfill,** fill full, 6910; satisfy, 5488; satiate, 4905  
 'un or fane, found, 2951, 5432  
**Fure,** went, 3611, 7391, 7771; got on, 2793; fared, 7654  
**Fyled,** defiled, 335  
**Fynde,** support, maintain, 5481  
**Fynde** or **fyned,** ended, 2654, 4525  
**Fyne,** finds, 2229  
**Fyne,** end, 6864  
 'Still the fine's the crown.' [Finis coronat opus.] Shakesp., *All's Well*, iv. 4.  
**Fyne,** excellent, 1901; subtle, 7870; often used expletively
- Ga,** walk, 379, 3607, *et passim*  
 'Ride more than thou goest.' Shakesp. *K. Lear*, i. 4.  
 So children are said to be able to 'go alone.'
- Ga his gate,** go his way, 7788  
**Gainstand,** stand against, 8298  
**Gamen,** play, sport, mirth, 943, 948, 1188, 2914, 3174; 'game,' 4672, 4984  
**Gan,** did (auxil.), *passim*; gane, *id.*, 1395 (Gon, Gun)  
**Gan,** began, 3004  
**Gane,** went, 1400; go, 4855, 5050; gone, 5560; had gone, 1413 (cf. Etyl)  
**Gang,** walk (see Ga), 2550; go, 3963  
**Gar,** cause (to do), 8316; gart, made, 2239; caused (to do), 254, 2349, 5997 n, 6280, 6694, 7630  
**Garysouns** (see Warysoun), donations, 6835  
**Gas** or **gase,** goes, 874, 2122, 3561, 4000, etc.; go ye, 2338  
**Gaste,** ghost, 7728  
**Gastely,** ghostly, ghost-like, 3242; 'spiritual, 999, 1221, 1463, 8300
- Gate,** got, 2165, 7021  
**Gate,** road, 5820  
 Common in names of streets in towns that never had walls or 'gates' in the other sense. And in York-hir; they say 'i' that gate' for 'in that way' or manner.
- Gayne,** against, 4841  
**Gaynstand,** withstand, 3680, 4932, 8298  
**Gent,** noble, 2838  
**Gentils,** magnates, 6193, 7718  
**Gentres,** gentle birth, 131 n; gentryse, *id.*, 4806  
**Gere,** gear, things, 6214  
**Gere,** same as Gar, q.v., 236  
**Ges,** guess, 4118  
**Gest,** lodged, 5186; put up (horses), 5392  
**Gestes,** events, 45  
**Gestis,** guests, 3072, 3687  
**Gestening** or **gestning,** lodging, 5331; hospitality, 1268  
**Gestyn,** entertain, 1404, 1799, 6819; gestynd, lodged, 1259  
**Gete,** got, 1720  
**Gif,** give, 866  
**Gif na fors,** make no account, 1918 (see Gyl)  
 So in *Richard Coer de Lion*, 1027:  
 'Off the lyoun ne geve I nought.'
- Glade,** gladden, 2558, 3295; gladed, was glad, 2768; gladdis, gladden yourselves, 2889  
**Glade,** glided, i.e. went, 782, 4334; slipped off, 4723; gone, 5131; stole, 7442; flowed, 2432  
**Glide,** go, 3771  
**Gliterand,** glittering, 690  
**Gloryd,** glowered, 4859  
**Glutery,** gluttony, 7172  
**Gnaye,** gnash, 1954, 3827  
**Go,** walk, 4186  
**Gode,** good, 2788; property, 5703  
**Gome,** man, 3182  
**Gon,** did (auxil.), 345, 1544, 1860, 2066, etc. (Gan, Gun)  
**Goodes,** God's, 124  
**Gote,** gushed, 7811  
**Grace,** favour, 1302, 3595  
**Graith,** get ready, 470, 1600; ready, 6660; readily, 2343  
**Gramly,** grievously, 1037  
 Cf. O. Fr. 'graim,' 'gram,' *sad*, *grieved*.
- Graned,** groaned, 6262  
**Graped,** felt, handled, 850, 4145, 4262  
**Graue,** dig, pret. groue, digged, 2245, 2247, 2314, 2377  
 'He hath graven and digged up a pit.' Ps. vii. 16 (P. B.)

**Graue**, bury, 3436, 3796, 5369;  
grauen, buried, 3559, 3807, 5097,  
6981

**Graunt**, assented, 3888; graunt-  
and, assenting, agreeing, 4068,  
8335

**Graythe** (Graithe)

**Gre**, degree, rank, 4901, 7904

**Grete**, cry, weep, 854, 1040, 1976,  
2145

**Grete**, great, 6209

**Grete kynd**, great-kinned, nobly  
born, 7502 n

**Grewed**, grew, 1152 n, 7689 n

Against the theory suggested in the  
not sit may be observed that 'grewes,'  
*grows*, occurs in *York Plays*, p. 132 in  
Robert of Brunne's *Chron.* (Petyt MS.),  
and in *Thomas of Erceboldone* (Thornton  
MS.), and that our text always  
uses the spelling 'schewed.'

**Grome**, common soldier, 4559 n

**Gronde**, bottom (see *Se gronde*)

**Ground**, foundation, 2196, 2429,  
2434, 6715; land, shire, 6390

**Growe**, increased, 3603

**Gruched**, grumbled, 141

'They will run here and there for  
meat: and grudge if they be not  
satisfied.' Ps. lix. 15 (P. B.)

**Gryes**, shudder, 7222; grysed,  
trembled, 5360

**Grym**, fierce, 5657

**Gude**, goods, 5232

**Gudely**, kindly, 6819

**Gudsire**, grandsire, 760

**Gun**, did (auxil.), 2187, 5053,  
5311, 5318, etc. (Gan, Gon)

**Gyf**, if, 3190

**Gyf na fors**, do not care, 4840  
(see *Gif*)

**Gyntys** ? gentle birth, 62

**Gyrth**, sanctuary, 5074, 5110,  
5560

Those seeking refuge at Durham  
said, 'I aske gyrth for Godsake and  
Saint Cuthbert's' (1519). *Sanct. Du-*  
*nelm. et Bev.* p. 86.

**Had**, by error for 'and,' 7213

**Hade**, in phr. 'him hade,' con-  
ducted himself, 1588

**Hailed**, greeted, 1084, 5922

**Haldand**, holding, 810

**Halde**, hold, 2488, 2630

**Halde**, keep, observe, 2904; hold,  
consider, 70, 763, 2499

**Halde**, dwelling, abode, 806,  
2704 ? 5182, 5342, 7636; strong-  
hold, 7112; possession, 68, 4222;  
custody, 6825

**Haldyd** (for *hald*), hold, 376

**Hale**, whole, sound, well, 224,  
302, 434, 1486, 2570, 3633, etc.;  
entirely, 4969

**Halfe**, side, 392

'The thief . . . comithe in atte the  
dore on the backe half.' *La Tour-*  
*Landry*, p. 59.

**Haliwerfolk**, the holy man's folk,  
or men of St. Cuthbert, 4608 n;  
called 'the saint people,' 7517

**H-ly**, holy, 2499

**Haly**, wholly, 2168, 4533

**Hamely**, domestic, 4294

**Hand**, one's personality, 5138 n,  
6829

Hence 'his hand,' 'her hand,' are  
per-phrases for *him*, *her*. In O. Fr.  
'cors' is used in a similar way.

**Hap** or **happe**, fortune, 1812,  
1960, 4209, etc.

**Harde**, in phr., 1413 (see *Nesche*);  
disastrous, 2956

**Harde**, heard, 819

**Hare**, hair, 6961, 6963; hare and  
hyde, hair and skin, i.e. alto-  
gether, 6860

**Harkes**, hark ye, 2014

**Harnast**, dressed, 2273, 2275

**Harnays**, equipment, 1519; dress,  
2274. (*Her*-)

**Harnes**, brains, 7726

**Hase** (they), have, 2806, 3013;  
have ye, 3695

**Hast**, hasted, 5138

**Hat**, past part., called, 8102, 8105

It has been proposed to read 'hat'  
in this sense for 'pat,' in l. 7514, thus:  
'Within six months he removed [de-  
parted]; hat [called] Sexhelmus was  
his name.' -o, without inversion (l.  
6827): 'His name was hattyn euth-  
rede.' For the construction see Gen.  
xvii. 5, xxxii. 28, A. V. It is quite  
common.

**Hate**, hot, 1299, 1431, 1447, 2262,  
etc

**Hatte**, hight, am, was, or is called,  
377, 481, 791, 4449; hattyn,  
past part., called, 6827

**Haueless**, not having, empty, 5439

*Cf. Towneley Myst.* p. 152:

'That oone shuld be harmeles,  
And skape away haues.'

**Hayle**, hail! (the salutation). See  
5880 n

**He**, high, 1582, 2489, 3271, 3825

**Hede**, heed, 2049, 4355

**Hedewerk**, headache, 2580

'Headwark,' 'toothwark,' 'belly-  
wark,' etc., are still current terms in  
the W. R. of Yks.

**Heedyd**, beheaded, 6769, 7843

- Heele** or **hele**, health, 914, 1394, 1521, 1524, 1542, etc.; healing, 2595; safety, 1746  
**Hegge**, hedge, 7225  
**Held**, kept, 1712; considered, 7440  
**Hellid**, poured, 3065  
**Heltirs**, halters, 5361  
**Hend**, hands, 6133  
**Hende** or **heende**, gracious, gentle, kindly, 175, 355, 457, 561, 833, 1203, 4448, 7954  
**Hendely**, courteously, 1988  
**Hent**, took, 3839, 4030, 5684, 6378; pluck up, 4484 (see **Hynt**)  
     ' *Hent vp your hert.* *Troy Book*, 9739; cf. 9735.  
**Herberd**, entertained, 1406  
**Herbery**, to lodge, 3048, 3148; put up (horses), 5343; lodging, 1274  
**Here**, her, 70  
**Here**, hear, 277, 1023, 3068, 6875, etc.; heard, 2467  
**Here before**, heretofore, 4218  
**Hernays**, accoutrement, 1336 (**Har-**)  
**Heryes**, harry, 4300  
**Hestis**, see **Hostis**  
**Hethin**, hence, 2542  
**Hett**, heated, 3491  
**Heued**, head, 924, 3505, 4426, etc.  
**Heuy**, sad, 3203, 3428  
**Heuyd**, lifted (in thought), 6464  
**Hewed**, stayed, 825  
     No rime to 'proued'; but the right form, 'houed,' would have made rime.  
**Hey**, high, 5077, 7876; hey mess, high mass, 6203  
**Hey**, heighten, but probably should be read *her*, hear, 3932  
**Heyn**, being, person (**Hyne**)  
**Heyn**, hence, 1849, 2877, 3024, etc. (**Hyen**)  
**Heynosly**, with hatred, 1171  
**Heynouse**, hateful, 1178  
**Hight**, named, 27, 69, 835, 3109, etc.; promise, vb. 2437, 5008, 5782, 6269, etc.; sb. 4438?  
     ' *Schir Eduard trowit in his hicht.*  
     Barbour, *Bruce*, xiv. 335 (E.E.T.S.)  
     ' *Where Galaad made his avowes and hightes.* *Hardyng, Chr.* p. 133.  
     See also *Apol. for LoUara Doctr.* pp. 4, 101, 104.  
**Hiide**, covered, 951, 1438, 3972, 4031, etc.  
**Him**, himself, 1115, 1421, 2166; to him, 5650, 7490, and *passim*  
**Him thought**, seemed to him, 101, 643  
**Hir**, herself, 2014, 2385  
**Hir**, used in MS. for 'his,' 3196, 3541, 3546  
**Hirdes**, herdsman, 1211, 1285; shepherds, 2923, (fig.) 4694  
**Hirs**, of **hirs** = of her, 3195  
**His**, his belongings, connections, 56, 3148, 5212, 5299, etc.; his men, 7728  
**Ho**, he, 8078  
     Probably a scribe's error.  
**Hoge**, huge, 1753  
     ' *This tempest huge.* *Lydgate*, ap. *Warton*, sect. xxii. Largely employed in M. E. where we should say 'great.'  
**Hoke**, sickle, 461  
**Holetts**, huts, 1285 n  
     Cf. *Wyclif, Epist. Domin.*, Sermon. xx. (Sel. Eng. Wks. ii. 281): ' *Bishopis of þe olde lawe en-riden . . . in to a litl holet þæt was in þe west part of þe t.bernaele.*'  
**Hone**, delay, 4733  
**Honeste**, morality, 7628  
**Hope**, think, 2318  
**Hors**, horses, 5314, 5335, 5342, 5364  
**Hostell**, lodging, 4655  
**Hostilere**, guestmaster, 4165, 6645  
**Hostis**, armies, 4288, 5221  
**Hostis** (read *hestis*), behests, 4566  
**Hcstry**, hostelry, 3147 (**Ostry**)  
**Houed** (see **Hewed**)  
**Hough**, heugh, 5549 n  
**House**, in phr. 'neither house nor halde,' 5182  
**Housyng**, houses, 4294  
**Howsyl**, communicate, 1964  
     ' *A priest, a priest, sayes Aldingar, Me for to houzle and shrive.*  
     *Sir Aldingar* (*Per y's Rel.* 1839, ii. 61).  
     The 'unhouse'd' of *Hamlet* i. 5 is well known.  
**Husbandeman**, *colonus*, 648  
**Hy**, vb., hasten, 3983, 4472; sb., haste, 560, 790, 3059, 4190  
**Hy**, high, 1055, 1631, 2641, 2710, 6468, 6995; hye, *id.*, 473  
**Hyde**, skin, 6860, 7360  
**Hyed**, hastened, 2989, 3196, 3273, 3454, etc.; hyde, *id.*, 3890  
**Hyen**, hence, 2338 (**Heyn**, **Hyne**)  
**Hyer**, higher, 418  
**Hyght** (**Hight**)  
**Hyght**, on, aloud, 3419  
**Hyllid** (**Hilde**)  
**Hynderand**, interfering with, 5506  
**Hyne** hind, servant, being, 1421 n, 2387; people, 4361; persons, 6482  
**Hyne**, hence, 6937 (**Hyen**)  
**Hynt**, seize, 5530, 6760 (see **Hent**)

- Hyrne**, corner, 4095, 5393  
**Hytt**, hit upon, 1812
- Jauelers**, gaolers, 5044, 5049
- Ilk**, every, 392, 936, 1547, 1884; same, 2925, 3132, 6896; ilk a, every, 864, 937, 3722, 4088; ilk ane, each one, 1514, 2412, 4040, 4741, etc.; ymang ilkane, among all (*i.e.* each collectively). 5646  
     ‘At þat metyng (among ilkon) Taken was sire Antygon.’  
**R.** of Brunne, *Chron.* 1011 (Rolls ed.).  
     ‘The eldest off hem ylkon He was hyjt Athelston.’  
 Hartshorne’s *Ancient Metrical Tales*, p. 2.
- In**, dwelling, home, 2291, 3173, 4300, 7661; lodging, 5091; stable, 5314  
     We still speak of ‘Lincoln’s Inn,’ etc., and there is an old house in Durham called ‘The Archdeacon’s Inn.’
- In**, on, 1704 (in fyre, on fire, 7764); among, 64, 1926; into, 2342, 3823; by, 3226; in the matter of, 2967 n
- Inbassitour**, ambassador, 7913
- Incense** (Ensens)
- I-newe**, enough, 4010
- Inhabytabill**, not habitable, 6906
- Inlawde**, inlawed, freed from outlawry, 7995
- In middes**, amid, 1156
- Innes**, homes, lodgings, 3173, 5327, 5330, etc. (Ynes)
- Insens**, inform, 2895 (Ensens)
- Interly**, heartily, 6156 (Enterly)
- In to**, in, towards, 1128; unto, towards, 1183
- Into**, in, 717
- Inwith**, within, 7929
- Ioy**, glory, 1705, 2703  
     Bede: ‘suæ gloriæ majestatem ostendens,’ ‘tu gloriam mundi . . . respuis.’ *Pr. Parv.*: ‘Ioye. *Gaudium, gloria.*’ Doxology in the old Prymer lately edited by Littlehales: ‘Ioyþe [and Ioye] be to the fadir,’ etc., and in the *Te Deum*, p. 22, ‘Thou sittest . . . in the ioye of the fader.’ The *Myroure of Our Lady* (1530) says, ‘Thys worde glory ys no comon englyshe’ (ed. E. E. T. S. p. 82).
- Ioyful**, 5276. See note.
- Irke** (Yrke)
- It was**, there was, 6884
- Iwis**, truly, 2874, 3717, 5407, 6201, etc.
- Kan**, are able to, 1922, 4624
- Kaue**, cabin, 2427, 2429; cavity, 2434, 2451; cell, anchor-hold, 2733 (Caue)
- Kelym**, a little bell, 426 n, 429, etc.
- Ken**, kenne, know, 1798, 3082, 4445; knew, 6976; teach, 595, 2462, 6428, 6686; inform, 6647, 7094; acknowledge, 5196; kenne declare, 320, 507
- Kend** or **kenned**, knew, 855, 1628, 2079; known, 4660; taught, 7553
- Kene**, bold, insolent, 2404  
     The same word as ‘keen,’ and the Dutch *koen*, bold, daring.
- Kenne**, 4624 n  
     *Wonne*, dwell (see l. 3913), or *leve* (live), is the rendering we should have expected for *degere*. *Kenne* is the rendering elsewhere of *docere*.
- Kepe**, meet, 2004 n; tend, 1211, 4124; take care of, 3453, 5632
- Kepe**, sb., heed, 2144
- Kest**, cast, 736, 4703; threw, 6040, 6733
- Kinde**, race, 120 (Kynde)
- Kist**, coffin, 3439, 3967 (Kyst)
- Knaue** (attr.), boy, 276
- Knawe**, acknowledge, 4496, 4825, 5114, 6282
- Knawying**, information, 3760
- Knyghts**, soldiers, 7715, 7734, etc.
- Knyt** (the knot), tie, 1356  
     ‘Of fast or loose, how to knit a hard knot upon a handkercher, and to un-doe the same with words.’ Scot, *Discovery of Witchcraft*, 1651, Bk. 13, ch. xxix., heading.
- Kolys**, coals, 6965
- Kraue**, craved, 1889
- Kyd**, showed, 4814
- Kynde**, nature, 272, 1380, 2395, 5764, etc. (Kinde)
- Kyndely**, natural, 408; naturally, 6905
- Kynes**, kinds, 488
- Kyngryk**, reign, 8285
- Kynreden**, kindred, 4810
- Kyst**, chest, box, 2581 n, 4249 (Kist)
- Kythe**, make known, 1312, 2923
- Lafe**, loaf, 1299, 4270, 4357, etc.
- Lange**, adv., long, 1663
- Langed**, belonged, 4818
- Lappe**, leaped, 943, 1959, 7078, 7436
- Lapped**, folded, 1296  
     Cf. ‘foldet it [the fleece] somyn.’ *Troy* (E.E.T.S.) 954.
- Lare**, lore, doctrine, 1319, 3416, 4618; rule, 2152

- Large, liberty, 1176  
 Lasse, maid-of-all-work, 136  
 Lasyd, laced, 3933  
 Lat, desist, 5071  
 Late, let, 5070  
 Lathe, to loathe, 6787; loth, 4642;  
     thought lathe, felt loth, 7126  
 Lathe, barn, 7642  
 Lattis, laths, 642  
 Laue, remainder, 1306  
 Law, low, 2382 n, 5905  
 Lawe, religion, 4824  
 Lawed, lay, ignorant, 1178, 1180  
 Laykes, 'larks,' games, 1032 n,  
     1033  
 Layne, conceal, 275, 544, 1666;  
     concealment, 7423 n  
 Lays, lay ye, 3938  
 Leche, to heal, 1607, 1832; healer,  
     2543, 3098, 3167, 3549, etc.  
 Ledar, guide, 5675, 5708  
 Ledd, carried, brought, 3155, 3795,  
     4573, 4690, etc.  
 Lede, convey, carry, 4592, 7491  
 Lede, nationality rather than  
     'speech' (in lede, among mcn),  
     1926  
     'bis beþe the wordes of cristning . . .  
     And o derstand, hi moþe bi seð  
     In alle manere speche  
     Ine lede.'  
     Will. of Snoreham, *De Baptismo*, 57 sqq.  
 Leele (Lele)  
 Leely, leally, loyally, 4464  
 Leeme (Leme)  
 Leend, land, arrive, 1999, (fut.)  
     4488  
 Leend, vb., lean, 4181  
 Lees, lease, lying, 2324 n (Les)  
 Leeves, leave ye off, 1166  
 Lefe, dear, 3583, 7879; glad,  
     5002, 5907  
 Leffull, lawful, 2874  
 Left, remained, 180, 3489, 5431,  
     5482, etc.; ceased, 2370, 3234,  
     5649  
 Legates, messengers, 2732, 6477  
 Lele or leele, leal, faithful, 722,  
     4536, 5731, 6276, 6975  
 Leme, light, 369; gleam, 4421  
 Lemyd, gleamed, 4416  
 Lemyng, sb., shining, 4505  
 Len, lent, granted, 1122, 2068, 2532  
 Lende, land, abide, remain, settle,  
     dwell, 546, 719, 778, 1281, 1636,  
     2304, 2361, 4649, etc.; arrive,  
     3434; to lende his life, live, 2186  
 Lengar, see Ay  
 Lenth, lengthen, protract, 1384,  
     3998  
 Lentyn, Lent, 6565 7143  
 Lere, learn, 1, 380, 1369, 1386,  
     1539, 1774 etc.; inform, teach,  
     692, 920, 1108, 1319, 1622, 1660,  
     etc.; read, 1547  
 Lerde, learned, 4581, 6197  
 Leris, teachest, 4713  
 Leryd, learned, 3775  
 Leryng, learning, 1998  
 Les, lese, leasing, lying ('with-  
     outen lese'), 2324 n, 3052, 4610,  
     4963 (see Layne sb.)  
     'For soþe wiþ outen les  
     His lif he wende to tme.'  
     *Sir Tristrem*, 32 (Köbing).  
     Cf. 'Thei were ȝisturday qwyk I wysse  
     Certain with outen lye.'  
     Hartshorne's *Ancient Metrical Tales*, p. 52.  
 Lest, lessened, 3104, 6810  
 Lest, last, 2295  
 Lete or lett, leave off, 1062, 5854,  
     7611; forsake, 1062; neglect,  
     1227; pretended, 7751; letyn,  
     allowed, 5988  
 Lepir, adj., evil, 7957  
 Lett, delay, 468, 4918; hinder,  
     1837, 3589; hindered, 1141,  
     1906, 3315, 5222, etc.; incon-  
     venience, 4089; delayed, 4918;  
     lettyd, hindered, 5270, 5713  
 Leue, desist, 2369  
 Leue, live, 1176, 1396, 1922, 2164,  
     2257, etc.  
 Leue, for loue, love, 2136  
 Leue, beloved, 422 (a variant of  
     Lefe, q.v.)  
 Leue, permission, 2165, 2337,  
     2385  
 Leued, permitted, 2356, 2384  
 Leued, for loued, loved, 1307  
     The rimes of 109-10 and 4079-80 are  
     in a.  
 Leuer, rather, 3697, 3772  
 Leuyng, living, 1161, 2498, 3690,  
     6660; religious life, 3690;  
     leuyng hy, 'the higher life,'  
     6468  
 Lewed, lay, ignorant, 1596, 4581,  
     6197; men lewed, laymen, 3123  
     (see Lawed)  
 Li-; see Ly-  
 Lichours, lechers, 5143, 5958  
 Lig or lyg, lie, 1488, 1518, 1925,  
     8110; lie buried, 3566; rest,  
     lodge, 8131; lig to, be annexed to,  
     8198; liggand, lying, 3670, 6601  
 Like, please, 4715  
 List, desire, 2692  
 List, it pleased, 2862 n, 2935, 3298,  
     4248; pleases, 3944  
 Loke, look through, 1550  
 Loos, loose, or lose, fame, 1332,  
     3087, 5078



**Lorels, scoundrels, 4528**

Another spelling of 'loسل,' both from the verb to 'lose.' See the verses quoted under 'Lurdans,' and compare therewith the following from Palsgrave: 'It is a goodly syght to se a yonge lourdayne play the lorell on this faeyon.' 'Lorel, or losel, or lordeue.' (*Pr. Parv.*, where see note.)

**Lorne, lost, 2926**

**Loue, praise, (vb.) 351, 1192, 1223, 1827, etc.; (sb.) 1236**

**Loue, love (*dilectio*), 1552, 2679**

At 846 the meaning is ambiguous.

**Loures (Dan. *lure*), lurk, 4528**

**Loused, loosed, 5043**

**Loute, bow, 2379, 3858**

**Louyng, read leuyng, living, 1161**

**Louyng, praise, 964, 1064, 1194**

**Low, flame, 286**

**Lowed, loud, flagrant, 1628**

**Lowens, loons, 7957**

**Luf, love, 1303, 1622, 3447**

**Lufed, loved, 382, 7257**

**Lufsom, lovely, 1215**

**Lunde, manners, 1460**

O. N. *lund*, mind, temper, manner. Cf. Swed. *sälunda*, in such manner; *annorhunda*, otherwise; *ingalunda*, in no wise. Used in the *Ormulum*, ll. 7038, 9386, 9785.

**Lurdans, ruffians, 7817**

The term 'lurdan,' O. Fr. *lourdin*, properly denotes a stupid, 'blockish' person, but became more extended in its application. The following explanation of it may here be inserted as a curiosity:—

'And ouer that the comen people were so of theym oppressed, that for feure and dreade, they called the in eury such house as they had ru e of, lorde Dane. But in processe of time, after the Danes were voi'ed the laud, this word Lord Dane, was in dyrision and dis-pite of the Danes, turned by Englishe men into a name of opprobry called Lurdayn, whiche to our dayes is not forgotten. But when one Englyshman wyl rebuke another, he wyll for the more parte call him Lurdayn.' Fabian's *Chronicle*, 1559, p. 259.

So again, to the same effect, in Graf-ton, 1569 (ed. 1809), i. 129; and in the *Mirroure for Magistrates*, p. 588:

'In every house lord Dane did then rule all,  
Whence laysie lozels lurdaynes now we call.'

Andrew Boorde, the phys'cian, noted 'an euyl feuer the which doth comber yonge persons, named the feuer lurden,' and for its cure in aggravated cases humorously prescribed *unguentum baculinum*. In Yorkshire a patient labouring under this malady (if so we may speak of one too lazy to work) is still said to have 'gottan t' feaueur lurden.'

**Lyche, like, 8209**

**Lyf, live, 2607**

**Lyghtly, with alacrity, 4510, 4733**

**Lyke, to be pleased, 6102; lykand pleasing, 2204, 3853, 5306; lyk d, was pleasing, 4563; fashioned, 1460; lykyng, pleasure, 1267, 1744**

**Lymes, limbs, 2064, 4501**

'Jan he suld lyff and lymmis tyne.'  
Murray, *Dial. S. Counties Scotl.* p. 33  
(cf. Barbour, *Bruce*, i. 168).

'Graunt hem merey, lyf & lymes.'  
Rob. of Brunne, *Chron.* 8698 (Rolls).

**Lyn, linen, 2562**

**Lynage, family, 424**

**Lyne, lain, 5095, 6137, 6967**

**Lyse, lies down, 2790**

**Lyst, pleased, 506, 546; liked, 601, 1325; delighted, 1744; wish, 1**

**Lyst (read kyst), 2581**

**Lyte, delay, 2142 (see Draw)**

**Lyte, little, 2142**

**Lyte, elected, 2755, 6519**

**Lyth, joint, 3080**

**Lyuelade, livelihood, 1254, 7698**

**Lyuerd, delivered, 274**

**Ma, more, 47, 2493, 3013, 5882, etc.**

**Machynd, contrived, planned, 523**

Fr. *machiner*, to plot, scheme.

**Made, caused, 7197**

**Main, might, strength, 161, 555, 742, 990, 1772, etc.**

**Make, to treat as, 250**

**Make, mate, 2386**

'For this was on seynt Valentynes day,  
When every foule cometh there to  
cneise his make.'  
Chaucer, *Assembly of Fowles*, 309.

**Makyn at ane, set at one, 7734**

**Malancholy, testily, 2087**

Palsgrave defines 'melancoly' as *testynesse* (sic), and 'testynesse' as *angry*.

'Julyane, with angry & malyneoly  
blest [blinded],  
Comaundyde wyt -outyn ony dela-  
cyoun  
Eitsonys to presoun hir to be sent.'  
Bokenam, *St. Christina*, 929.

'A woman schulde not susteine her  
husband in his wrathe and malyn-  
eolye.' *La Tour-Landry*, p. 87.

**Male, meal, repast, 1300**

**Male-talent (Fr.), evil will, 5090**

**Manas, menace, *vb.*, 4839; manaste, menaced, 5508, 5664, 6195; sb., 3789, 5032**

**Mane, moan, 564, 1513, 2969 4408, etc**

**Manhede, humanity, 1167, 5200; courtesy, 1415**

**Marche, border, 719, 834**

- Marde**, troubled, 3002 (Merde)  
**Mare**, greater, 1584, 4705, 6708, 6924, etc.; the better, 3641  
**Mare na myn**, more nor less, 2202, 5092  
**Mare**, delay, stop? frighten? 5836  
 'He biddis you haste with al your mayne  
 Vnto hym, þat no thyng you marre.  
*York Plays*, p. 47.  
 'Lyk to ane man that with a gaist wes marrit.'  
 Dunbar (Skeat, *Specimens*, iii. 116).  
**Marress**, marsh, 4335  
**Marr**, injure, gainsay, contradict, 2025 (cf. Marde)  
 'þ t fadirs has talde beforne  
 Has noman myght to marre.'  
*York Plays*, p. 132.  
**Maste**, most, 269; greatest, 512, 2806, 2832, 4752, etc.  
**Maste**, mostly, 6978  
**Maumetry**, idolatry, 1600  
**May**, maid, 877  
**May**, has might, is able to, 4841, 4945  
**Maynd**, endeavoured, 2800  
**Mayne** (Main)  
**Mayne**, maimed (act.), 7843  
**Maystryes**, master-feats, 1028; acts of mastery (i.e. of domination), 7095  
**Mede**, reward, merit, 866, 1222, 1506, 1950, 5269, etc.  
**Medecyne**, remedy, 1802, 2470, 6140  
**Mese** or **mese**, allay, calm, soothe, mitigate, 148, 208, 349, 362, 857, 1051, 4780, 6815, 7736  
**Mekil**, very, 4082  
**Meld**, busied himself, 8047; concerned (*pass. part.*), 2524  
**Mell**, mix (in company), 7319; busy (himself), 8080; deal (with), 17, 6840 n  
**Melle**, speak, 4940  
**Memour**, memory, 495  
**Menas**, menace, 3789  
**Mend**, increase, 4754  
**Mende** or **meende**, spoke, 2670; mentioned, 3112, 4773; considered, 5972; told, 6507, 7467  
**Mendys**, amends, 5396, 8250  
**Mene**, mean, moderation, 2151, 7881  
**Mene** or **meene**, to remember, 7846; commemorate, relate, recount, 492, 1834, 1939, 3112, 4890, 4979, 5843, etc.; remind, 2403; tell or mention, 1058, 1448, 1479, 2670, 3527; reflect, 5972; think, 2688; intend, 4529; mean, 3750, 7108, 7327  
**Mene**, to bemoan oneself, 4174; bemoan, 1167, 4252  
**Meneson** or **menysoun**, diarrhœa, 3398, 3621  
 'Menson' appears to have been used both of diarrhœa and of dysentery, the latter being sometimes distinguished as the 'bloody menyson,' or 'red flyx.'  
 'M-lizoen' (euphonic for 'menizoen'), dysentery, still appears in Dutch dictionaries as an antiquated word. M. Clédat explains 'menoison' literally as 'maladie qui n'ène, qui fait aller.'  
 (*Extraits de la Chronique de Joinville*, Paris, 1887.) Thus it is connected with 'menace.'  
**Ment**, said, 1470, 3425  
**Menyng**, moaning, 153  
**Menyng**, mention, 1464  
**Menze**, household retinue, *ménage*, 252, 1823, 1945, 2768, etc. people, 7634; company, 7586  
**Merde**, marred, troubled, 7786  
**Mers**, March, Mercia, 4298  
**Mery**, happy 242, 4373  
 'Is any merry, let him sing psalms.'  
 St. James, v. 13; see Concordance.  
**Mese** (Meese)  
**Mess**, mass, 6201  
**Mete**, vb., meet, 2618  
**Mete**, food, 849, 2316, 5910; a meal, 1822; dinner-time, 4261  
**Mett**, measure, 2436  
**Mewre**, mature-looking, 689  
 Fr. *meür*. The Lat. here is *maturus*.  
 'Soberly, sadly, *meurement*, as vous devez mettre tout vostre cuer a vous contenir *meurement*.' Palsgrave, p. 841.  
**Mi**. See My-  
**Minstir** or **mynstir**, monastery, monastic church; used generally, 299, 322, 2501, 2885, 4006, 6713, 6733, 7195, 7315, 7930; of Carlisle, 2840; Crayke, 6818; Dacre, 4218; Durham, 5018, 5067, 5123, 5263, 5815, 5909, 5990, 7392; 'durham mynster,' 5123, 6648, 7280, 7945; Farne (hermitage), 2722 n; Holy Island, 'Elandmynster,' 3342, 3434, 5409, 5470, 6647, 6715; Jarrow, 7019; 'Jarow mynster,' 7813; Old Melrose, 2517; Osingadun, 3229, 3259; St. Vincent's, near Le Mans, 7856; Wearmouth, 7639; attr. 5067, 5263 n, 7195, 7392  
**Mode**, mood, 349, 2850; mind, 555, 990, 1208, 2688, etc.  
**Moght**, might, 2144  
**Moled**, crumbled, 3128  
**Molle**, mould, 4862  
**Monchiouns**, nuns, 7164  
**Mone**, money, 7711  
**Moned**, complained, 5763

- Monest**, admonish, 4455; p. part., 6400  
**Morne**, morrow, 2091, 4053 (see To-morne)  
**Mote**, meeting, 7047  
**Mothe**, weary, 859, 6186 n  
**Moue**, induced, 7967  
**Moued**, mentioned, 33; suggested, 2939  
**Moure**, ant, 2408  
**Mowe**, be able, 1543  
**Moyre**, demure, 7678  
**Moyse**, muse, 4935, 5763, 7585  
**Mydrid**, midriff, 2388  
**Myle**, measure of time, 5059 n  
**Myn**, less, 2202, 4705  
**Mynce**, 'make mince-meat of,' 6758  
**Mynde**, remembered, or remembrance, 4, 1586, 2823, 8045  
**Myrid**, embogged, confounded, 4802  
     'So feithfulle he made it he wold vs help echone;  
     And nowe we be I-myryd, he letith vs sit aloon.'  
     *Tale of Beryn*, 3387 (Chaucer Soc.)  
**Myrke**, dark, 2655, 7136  
**Myrthe**, sport, 942, 1016  
**Mys** or **mysse**, fault, 1606, 2397, 3386, 4829, etc.  
**Myschefe**, misfortune, 4688, 5906  
**Myshope**, despair, 5899  
**Myssayde**, rebuked, 363; abused, 5355, 5648  
**Myssefore**, fared amiss, 4768  
**Myst**, missed, not found, 7030  
**Mysteches**, bad habits, 1226 (see Teche)  
**Myster**, business, need, 2356; myster men, sort of men of what *métier* or craft), 5903  
  
**Na**, no, 213, 214; nor, 206, 214, etc.  
**Na fors**, no regard, 4840, 7564; no objection, 5392 n  
**Na thing**, not at all, 5854, 6966  
**Naman**, no man, 1913  
**Name**, take, 310 (see Nym)  
**Name**, credit, 102  
**Namely**, especially, 2058, 6191, 6857, 7975  
**Nappe**, sleep, 7435; cf. 7343  
**Nar**, nearer, 7352 (Ner)  
**Naue**, navy, 4789  
**Ne**, nor, 1281, 1702, 4807; ne... na...na, 7108  
     Three negatives in one sentence are in Canute's Law 22: 'And nan man nan þinge ne ge icge [buy],' etc.  
**Ned-**, of necessity, 5179  
**Nede stad**, need-beset, 5192  
  
**Neest** or **nest**, nighest, next, most, 1508, 3912, 6640, 6950 (Nere) (see West land)  
**Neghid**, approached, 4395; neght, *id.*, 4199, 7301; came nigh, 7666  
**Ner** or **nere**, nearly, 1529, 1855, 4642; nearer, 7396  
**Ner hand**, near, 810, 1999, 2221; nearly, 2195, 4639, 5584, 5673  
**Nere**, familiar, 7510 (Neest)  
**Nesche**, soft, 1413  
     'Harde and nesche' is phraseological.  
     'In nesse, in hard. y pray the nowe, In al stedes thou him avowe.'  
     *Arthur and Merlin* (ap. Halliwell).  
     'Falle hit to nesche or to hard, Schal y never beo coward.'  
     *Atisaunder*. 7325 (Weber).  
     'And alle chaunce, nesche and hard, Kuoweth [man] by heom.' *Ibid* 63.  
     In these instances it corresponds to 'fair and foule,' 'weal and wo,' etc. In the following (*Towneley*, p. 113), the words have their proper sense:—  
     'I can fynde no flesh,  
     Hard nor nesh,  
     Salt nor fresh.'  
**Neste** (Neest), nearest, 3912; closest, 6950; neighbour, 3190  
     'Ne gisce ðu nogt ðin nestes ðing.'  
     *Story of Genesis and Exodus*, E.E.T.S., l. 3515 (Exod. xx. 17).  
**Neuen**, to name, 1206; tell, 2160  
**Neuer whare**, no where, 5424  
**Neuynd**, told, 1716, 2826; named, 6726, 6947  
**Neuys**, fists, 4684  
**Next**, nearest, 4473, 4665, 7443  
**No**, nor, 179, 215, 869, 3026  
**Noght** or **not**, not, 1325, 2251, 3006  
**Noke**, corner, 3519, 4088  
**Nome**, taken, 1542; took, 2056 (see Nym)  
**None**, the ninth hour of the day, 3 P.M. (*nona hora* in the Latin), 4344, 4488, 4518  
     'Noon' and 'mid-day' seem to have become synonymous through the shifting back of the 'none' service and principal meal, as early as the twelfth century. See Hampson, *Medii ævi Kalendarium*, i. 87.  
**Norise**, nurse, 367  
**Note**, business, employment, 8009, 8056  
**Noure where**, **nowr whare** (neoure whare, q.v.), nowhere, 2875, 4621  
**Noute**, neat (cattle), 387  
**Noy**, hurt, injury, 4339, 4954, 5858, 6856  
**Noyand**, annoying, 4889  
**Noyed**, troubled, vexed, 4580, 6026, 6756

**Noyfull, hurtful, 4128, 5276 n**  
**Nurry, rearer ? reared ? 605**

'Nurri' is usually a foster-child, *alumnus* (Stratm.-Bradley). As a verb we have not found it in M. E., except under the form 'nori' or 'norie' in the following passage: 'Fro that tyme I have [bene] norissbid', noried', norturid', and' tau3te in the same contré.' (*Gesta Romanorum*, ed. E.E.T.S., p. 260; ed. Wadden, p. 215.) If our translator uses 'nurry' as a subst., it is perhaps by poetic license, *alumnus* itself, according to Isidore of Seville, having the meaning of foster-father; if he uses it as a verb, his line may be read þe bischop [þat] cuthberu nurry[de]—the dropping of the relative pronoun and the employment of the infinitive form as preterite being in his manner. Cf. l. 510.

**Nuryse, nurture, 7562**

Must be understood of paternal nurture, the succession of 'clerks' having been from father to son. But the gloss is doubtful. More likely the word is plural of 'nury,' foster-child (see preceding note), which the translator may have preferred to a word expressing the natural relationship, as being less opposed to the ideas of his time.

**Nym, assume, 4100; take, 5066; took, 3540; seized, robbed, 7469 (see Nome)**

**O, prefix = on, *passim***

**O, of, 292, 5898; out of, 4592**

**O, on or in, 2695, 5317, 5972; of, 292, 5898, 7229; of (out of), 1829, 4592**

For 'of' = *out of*, cf. A. S. version of Mark xiii. 1: 'þa he of þam temple eode.' Glossed wrongly at 1829.

**Obak, back, 3751, 5084**

**O brade, abroad, 1883, 1956, 2378**

**O fer or o far, afar, 1079, 1257, 3194, 5447, etc.**

**O myss, amiss, 3941, 7710**

**O syde, aside, 3163**

**O wyse all, in every wise, 2695**

**Oble (pron. óblé), the consecrated host, 7059**

**Occupy, use, practise, 8034 n**

'Occupy till I come.' St. Luke xix. 13; and see Concordance.

**Of, from, 1062, 2351, 2782, 3282, etc.; by, 1196, 1658, 6409, etc.; by reason of, 5090, 5899; concerning, 5306; for, 5616, 5284, 5287; in, 3020; some of, 3830; on, 1880, 2717, 5294; off, 1093, 2368, 4030, 5052 (see O)**

**Of a child, from childhood (cf. St. Mark ix. 21), 1876**

**Of goddis behalue, for God's sake, 3006**

**Of office, officially, 6959**

**Of alle, for þof alle, although, 5293**

**Oft sythes, oft times, 1027, 1948, 3312, 5622, 7604**

**Oght, aught, at all, 3652, 4028, 7383 n, 8024**

**On, in phrases: On all wyse, in every wise, 308; on happe, perhaps, 2656, 2878, 3031; on hyght, aloud, 649, 1043, 3419; on high, 2854, 3732, 4699; on lowde, aloud, 5835, 6146; on lyfe, alive, 756; on lyte, in delay, 2142 (see Draw on lyte); on morne, next morning, 7104; on night, in the night, 1662; on one, anon, 4215; on rawe, in ranks, 628; on slepe, asleep (cf. Acts xiii. 36), 5633**

**On end, 6018 n**

Usually means 'at last'; if so here, we may read

'And [brist ?] þe bell on end.'

Cf. *Auctarium*, 'faceret læs.oucn.'

**Or, ere, before, 409, 808, 916, etc.**

**Ordin, rule, 8084**

**Ordure, order's, 7167**

**Oste, host, army, 4959, 5147**

**Ostry, guest-house, 5602 (Hostry)**

**Ostyd, lodged, sojourned, 3978**

**Otas, octave, 7862**

**Ouche, trinket, 7487 n**

Properly 'nouche;' see Stratm.-Bradley.

**Ouer, on, 2489**

**Ouer, too, 343, 4436; our, *id.*, 454, 2251; oure, owre. *id.*, 454**

**Oure, over, 11, 2604, 3610? etc.**

**Our all, everywhere, 6756**

**Our draue, 'drove on,' delayed, 5253; our dryue, over past, 6699**

Cf. with l. 5253: 'He gooth not so shortly to werke, but dryveth the tyme.' Ellis's *Orig. Letters*, 1st ser. i. 132. Also the common phrase 'to drive things over to the last moment.'

**Our qweld, overpowered? 6301**

'The Gentiles to illuminate and Satau ouerqu li,  
 And eke o be the glory of thy people Israel.'

(Old version of the Song of Siræon.)

Jamieson quotes a Scotch expression, 'ouerqualled wi' dirt.'

**Oure whare, over-where, all over, 394**

**Oure, hour, 867, 1240, 3610? 3627**

**Oute, external, 214, 7706**

**Outhir, either, 5259**

**Out putte, rejected, deferred, 1149 n**

**Oute tane, except, 4330**

- Outeward, from home, 1596, 1612  
 Outrage, excess, superfluity, 7506, 7920
- Pace, Easter, 5411, 5477; used in error for Christmas, 3393 (see Pasche, Pase)  
 Pace, steps, 810, 1668  
 Pak, pack, company, 3753, 7417  
 Pallion, robe, 7793 n  
 Pament, pavement, 3884 (cf. 3953, 6598, 6612)  
 Parfay, by my faith, 5932, 7838  
 Part, divided, 12  
 Party, plur. partyes, part, 659, 4135  
 Partyd, departed, 2997  
 Pas, passe, pass, arrive, 1348, 1730, 1784; pass by, let alone, 4781; overstep, 5764; surpassed, 7542; die, 1485, 3744  
 Pasche, Easter, 2273 n; pasce, *id.*, 6501  
 Pase, Easter, 3693  
 Pass, surpass, 1454  
 Passe, avoid, 4603; die, 1485, 2542, 3424  
 Passand or passyng, surpassing, 381, 1334, 2095, 7876  
 Passandly, surpassingly, 2537  
 Past, ended, 1568; went through, 2948; exceeded, 7774  
 Pater, pray, 1672  
     From *Pater-noster*. 'And patred in my paternoster.' *Piers Pl. Crede*, 11 (Wright). Cf. Skeat's ed. of the *Crede* (E. E. T. S.). l. 6, and see his note at p. 33. Hence slang 'patter,' to talk glibly. A 'patter-song' is one with 'spoken' passages.
- Pay, satisfaction, 448  
 Payed, payde, pleased, 364, 2085, 2879, 4052, etc.; propitiated, 5289  
 Paynd him, troubled himself, 6212  
 Payne, penalty, 2812  
 Pecuyne, money, 8041  
 Pelfe, property, 4111, 5989, 7166, 7981  
 Pelt, thrust, forced, 4550  
     'An adde . . . pelt out here heued.'  
     *Seven Sages* (Wright), 749-752.
- Penance, suffering, 148, 6355  
 Perfourmys, completion, 7937  
 Permote, exchange, 6511  
     'And haue permuted our welthe for theyr gladnes.'  
     *Treatise of a Galaunt*, 44 (Hazlitt).
- Persewe, persecute, 851, 3741, 4541, 5504  
 Persyd, pierced, 3950, 7890  
 Pes, peace, 140, 3691, 3777, 3780
- Pild, pillaged, 7717  
 Pistil, epistle, 1475  
 Pite, pity, 3007, 3102  
 Plat, flat, 4197  
 Play him, disport himself, 390  
 Playand him, amusing themselves, 3174, 5826  
 Playne, level, 6013; even with the ground, 8192  
 Pleyn, complain, 3354, 6239, 8252  
 Pleymandly, complainingly, 649  
 Plight pledged, 1044  
 Plyte, condition, 1082, 8038, 8204; danger, 2575; sickness, 3598; health, 3823  
     'A judgment right Of land in plight.'  
     Tusser, *October's Abstract*, 14.
- Porpas, porpoise (used of dolphin), 1769  
 Potter craft (see 444 n)  
 Pouste, power, 5064, 5957  
 Power, military force, 4931  
     Cf. Shakesp. *K. John*, iv. 2:  
     'Those powers of Francee  
     That thou for truth givest out are  
     landed here.'
- Poynt, condition, 3084 n  
 Pray, ask, invite, 1988, 2880, 2972, 7427  
 Preese, vb., press, 7194; sb., press, crowd, 4962, 6360  
 Preesynd, thronged, 1650  
 Presand, present, gift, 2563  
 Present, presence, 5615  
 Prest, ready, 1085, 1262, 1386, 2012, 2108, etc.; eager, 5288; quickly, 6608  
 Preste, priest, 2785, 2859, etc.  
 Preste, assaulted? 5544; thronged, 6336; approached, 7352  
 Preued, for proved  
     See note after 'Leued.'
- Private, privacy, 611, 2757  
 Privatie, secrecy, 93  
 Processe, narrative, 59, 583, 1134, 1716, 1834, 5804, 6615  
 Proloyne, put off, 7941, 8042  
 Prophest, prophesied, 2070  
 Prophet, prophesied, 2519, 2834, 2966, 3023, etc.  
 Proprietary (see 2054 n)  
 Proue, try, 439, 1028, 1368, 6629; (in absolute sense) 7658  
 Prowe, advantage, profit, 466, 684  
 Pryked, spurred, rode, 5755  
     'He prekyd his hors wondir fast.'  
     *Ipomydon*, 1711.
- Pryme, first (day of the moon), 6569  
     The word 'Prime' survives in this connection in the 'Tables to find Easter' in the Bk. of C. P.

- Pull**, vb., trouble, 7410; sb., trouble, affliction? 5807  
 Cf Wyb sehrewes he hide hem many yl pul' (Rob. of Brunne, *Chron.* 3960)
- Pure**, poor, 2807, 4366, 4370, 4380, etc.
- Pursued**, persecuted, 8257 (see *Persewce*)
- Puruay**, provide, 3699, 5414; *puruayde*, provided, 886, 3510, 4654
- Purueance**, provision, 1736
- Putt**, thrust, 6250
- Pyk**, pitch, 7061
- Pyne**, pain, 2469, 3012, 3658, etc.
- Pyned**, *pynde*, pained, 522; afflicted, 2130, 3964; tormented, 4936, 6141
- Qu-**, see *Wh-*
- Quayer**, a 'quire,' or gathering of leaves in a book written on vellum or parchment, 1550  
 From L. Lat. *quaternum*, of same meaning as *quaternio*, a set of four leaves. Hence 'quayer,' a small book, as 'the quayer maid be King James,' entitled 'The King's Quair.'
- Quayntys**, craftiness, 1847
- Qwell**, killed, 3180 (see *Our qweld*)  
 'To kill to the cold death' is a phrase often used in the E. E. T. S. *Troy Book*, e.g. l. 73 2:  
 '[Eetor] kild all to kold dethe pat countrid hym with.'  
 'The common identification of "qweld" with "kill," of which it is said to be the earlier form, is erroneous.' (*Century Dictionary*.)
- Quert**, health, 8142 (*Wharte*)
- Rad**, *rade*, afraid, 1781, 2812, 4627, etc.
- Rade**, *rode*, 1255, 1283, 7441; said of ship, 3349; journeyed, 6899; made raid, 7197
- Rage**, *romp*, 1012, 1032
- Raght**, torn away, 603
- Rane up**, ran ashore, 802, 4732
- Rare**, roar, 3811 n, 5358, 5363
- Rase**, *rose*, 1523
- Rathe**, prompt, 6442; soon, 7189, 7745, 7831
- Rathely**, early, 4509
- Raue**, *rent*, 4683
- Rauyne**, rapine, (attr.) 5528
- Rawe**, row, of waves, 628; of houses, 1881; of men, 4499  
 'Up the raw, down the raw, ma bonny hinny,  
 Thon bangs them a', lass, ma eanny bairn.'  
*The Bishopric Garland*, 67.
- Rayde**, (*arayde*) off, 7522
- Rayke**, roam, 4643; proceed, 4745; journey. 6817
- Rayng** (*arayng*), placing, 7812
- Rebelnes**, rebelliousness, 3376
- Rebuyte**, vb, 'hinder' or 'assault' rather than 'rebuke,' 2154; sb., repulse, 4531
- Receande**, resident, 7544
- Recett**, received, 3289
- Recorde**, bore in mind, 4377
- Recounsailde**, see 7147 n
- Red**, read, 1551
- Reddoure** rigour (of justice?), retribution? 5959
- Rede**, red, 404
- Rede or reed**, counsel, vb., 341, 768, 2877; sb., 164, 1793, 2236, 3581, etc.. 7733 n
- Redely**, readily, 4540
- Redil**, related, 499
- Redyd**, made ready, 4925
- Reest**, resolve, 4975 n
- Refoyse**, get rid of, 7586
- Refreyn**, restrain, 1592, 7782 n
- Reft**, snatched, 2808
- Refuyt**, refuge, 3576, 4530, 5236
- Regne**, domineer, 7708  
 'Yif he regne þus-gate longe,  
 He Moun us alle ouer-gange.'  
*Havelok*, 2586.
- Rekyne**, give account of, 980
- Religioun**, monastic life, 1368, 2057
- Remors**, 'remorsed,' 5896
- Remoued**, quitted, 7514
- Renoune**, 4602 and *passim*  
 As in Cowper's ballad, where John Gilpin is said to be 'of credit and renown,' this word is generally a rime exp'live. The phrase 'gude men of renoune' at 4602 is found also in Robert of Brunne's translation of Langtoft, p. 223:  
 'The kyng did þam spie with gode men of renoun.'
- Rent and rode**, rent and rood, 4291 n  
 The measure of land = land itself.
- Reparaile**, repair, 4293, 8200
- Reparelle**, ornament, 5119; put in order, 7148
- Requyre**, inquire, 3542
- Resch**, rush, 463, 6077
- Residence**, steadfastness, 862
- Restore**, restoration, 6122
- Retenouns**, retinue, 7978
- Reue**, rob, plunder, 2370, 4826, 4899, 7471; snatch, 2648; reuyd, taken, 6463
- Reverence**, respect, 7918
- Reuert**, returned, 3266

- Reuly**, piteous? orderly? 4606  
 If the latter, its opposite is 'unruly.'  
 Gascoigne uses 'ruly' in his *Complaynt of Philomene* (Arber, p. 118):  
 'I meane the sonnes of such rash sinning sires  
 Are seldome seue to runne a ruly race.'  
 'Reuly; tranquillis, etc. . . . vn Rewely; juquietus, inportunus, etc.'  
*Cath. Angl.* (Camd. Soc.), 306.
- Reuours**, robbers, 5925
- Reuth**, pity, 5144
- Reuygourd**, regained vigour, 5391
- Rew**, pity, 1762, 1934, 3742; grieve for, 2922; be sorry, 4673
- Rewarde**, regard, 4124, 6765
- Rewme**, realm, 8, 68, 2686
- Rex**, cares, 6556
- Ri-** (Ry-)
- Right**, judgment, 7680
- Right noȝt**, nothing at all, 5440
- Ro**, quiet, 4880
- Rode**, cro s, 3726
- Rode**, rood (see Rent)
- Rolled**, turned about, 7798
- Rote**, root, 8311
- Route**, party, throng, 4643, 5265
- Royde**, 'rude,' unwieldy, 6025
- Rualde**, ruled, 8291 n
- Rubryke**, heading, 1318  
 'After thy text, ne after thin rubriche,  
 I wol not wirche as moche as a gnat.'  
 Chaucer, *Prol. Wyf of Bath*, 346.
- Rute**, rooted, 7570
- Ruyed**, rude, 1633
- Ryfe**, many, 8, 2815; ready, 1000, 7560; common, 7229; prevalent, 5578, 7657  
 For sense of 'ready,' cf. Levins' *Manipulus*: 'Ryfe, ready, *promptus*.'  
 Whitby Glossary: 'Come, be rife, and let's be off.'
- Rygg**, ridge, 2364
- Ryght**, rightly, 4221; exactly, 2286
- Ryghtwisnes**, justice, 5670
- Ryn**, ran, 3805
- Rynne**, run, 1813, 6217
- Ryote**, riot, dissipation, 7560
- Ryst**, vb., rest, 2716
- Rytt**, tear, 1954
- Ryue**, tear, 2368, 6080
- Sa**, so, 3249, 5025, 5028, 5228, etc.
- Sacre**, consecrate, 7038
- Sadde**, sade, firm, 234, 2496, 2888; grave, discreet, 896  
 'Sad' in its earlier sense is still applied to cakes, bread, dumplings, pie-crust, etc., when the reverse of 'light.'  
 Maundevile uses it as in our text: 'It makethe a man more strong and more sad aȝenst his Enemyes' (p. 159).
- Safe**, healed, 3661
- Sakeryng**, consecration (of a bishop), 6500
- Sakyrd**, consecrated, 2743, 6494, 7071, 7862
- Sal**, shall, 661 and *passim*  
 This once common form is still current, as in the Yorkshire version of *Che sarā sarā*, 'W'at sal be sal,' the Harewood motto, which is nearer the original than another local rendering, 'She Sarah Sarah!' But see 661 n.
- Salfeme**, abscess? here probably carbuncle, 4116  
 'Wyne... makithe the uisage salce flemed [printed *falce flemed*] rede, and fulle of white whelkes.' *La Tour-Landry*, p. 116.
- Salust**, saluted, 3419 n
- Saluz**, *Salus!* a salutation, 5923  
 'Let us send to hom salus solemlī by letre.' *Troy* (E. E. T. S.), 3640.
- Sam**, same, or samen, together, 88, 168, 623, 636, etc. (cf. Lapped)
- Sange and sayde**, recited the psalms, 4051. Cf. Book of C.P. title
- Sarke**, shirt, 6079
- Sarnes**, soreness, 4236
- Sarofe**, serve, 4347; cf. 4114  
 In the Cumberland dialect 'serve' is 'sarra'; 'served,' 'sarrat.'
- Sary**, sorry, 570; sad, 6320, 6744
- Satt**, dwelt, 1006
- Saue**, preserve, 256
- Saue**, heal, 3658, 3808; healed, 1115
- Sauourd**, understood, 1020  
 Cf. Wicliffe, 1389: 'For thou sauierist not tho thingis that ben of God.' St. Matt. xvi. 23.
- Sauter**, psalter, 563, 2173, 3736
- Sawe**, vb., saw, 661 n, 816
- Sawe**, saying, 271, 1035, 1475, 1501, 4147
- Say**, speak, 1362; tell, 3246, 4450, 6053, 6185, 7445
- Sayne**, say, 3780; says, 6707
- Sayng**, sb., telling, relation, 35, 968, 988, 4160
- Scathe** or **skathe**, harm, 2359, 5227, 5542, 5779, 7482, etc.
- Scele**(for scole), school, 2690
- Sch-** (Sh-)
- Schape**, escape, 5048
- Schaped**, wrought, 4319
- Schare**, cut (rushes with a sickle), 463 (Share)
- Schende** or **shende**, destroy, 78, 4468; harm, 7269; slay, 5973; punish, 7526
- Schenship**, ruin, 7207; destruction, 8098

- Schent**, disgraced, 4303; reprov'd, 7179; destroyed, 4487, 5890; hurt, 5556; killed, 5839
- Scho**, she, 3289; 'scho' and 'hir,' used of an adder, p. 184
- Schope**, contrived, 78
- Schote**, extend, 2434? 4042
- Schryne**, enshrine, 6598
- Schryue**, confess, 1625, 2139, 7769
- Scolys**, schools, 8140
- Scomfytour**, discomfiture, 2858
- Scottys**, Gaelic, 6690
- Scrite**, writing, 6520
- Scurfe**, scab, 4140
- Se**, sea, 1491 n, 4788; full se, high tide, 5174
- Se reede**, Red Sea, 1756
- Se**, bishop's see, 4771, 7907, 8235, etc.
- Secte**, following, attr., 1644; religion, 416  
Cf. Acts xxvi. 5, s. v. 'Strayter.'
- See bank**, sea shore, 5173
- Sees**, cease, 1193, 1779, 3778, 5070, etc.; cause to cease, 630, 4342, 5428  
The causative sense survives in the bell-ringing phrase, to 'cease the bells,' i.e. to 'settle' them, or ring them with less and less swing, until they stop sounding. See further in *N. E. D.*
- Sees**, see, 2220; see ye, 3735; seand, seeing, 7488, 7685
- Seges**, besieges, 5553
- Se grounde**, sea-bottom, 640; foreshore, 6680  
See Mr. Hall's note on this rare compound at p. 89 of his edition of Minot for the Clarendon Press.
- Seiues**, rushes, 470 (cf. 463)  
'Seeve' and 'sēave' are Cumbrian terms for a rush (Danish *siv*); hence 'seevy caps' made by children. It is possible that sieves (*cribra*) are so called from having been originally made of rushes.  
'In summer, let lowse, how we brush'd thro' the wood,  
And made seevy caps on the brink o' the flood.'  
Anderson, *Cumberland Ballads*, p. 44 (ed. 1864).  
Notices of the word, with the spelling 'scaves,' are found in the Dialect Society's Yorkshire glossaries. Thoresby, in his letter to Ray, describes scaves as 'pill'd [peeled] rushes, of which they make seaw-candles;' these were called 'seave-leeghts,' according to the Whitby Glossary.
- Seke**, sick, 1485, 1511, 2592, etc.
- Sekylle fare**, world's business, 2500
- Selcouth**, wondrous, 1534
- Seldyn**, seldom, 2115, 2263, 2289, etc.
- Sele**, joy, happiness, pleasure, 1104, 4209, 8096; blessing, 4523
- Sely**, simple, 7841
- Semand**, seeming, 301, 7353; apparent, 6517; seemingly, 6946
- Seme**, beseem, 227
- Semed**, were seemly, 2820; became, 7355
- Semyld**, assembled, 5137
- Semyng**, probable, 7300
- Sen or sene**, since, 271? 2045, 2644, 2661, 3365, etc.
- Sendale**, cendal, rich thin silk, 3444 n
- Sene**, seen, 271?
- Senschip** (schenship), shame, ruin, 4463, 4486
- Sent**, assent, 190; assented, 5336
- Sere**, many, 113, 122, 5450, etc.; different, 488; several, 1659, 2033, 5277; divers, 4582, 5869; sundry, 6779
- Serof**, serve, 4114; cf. 4347
- Seruand**, minister, 3086  
Cf. 'They had also John to their minister.' Acts xiii. 5.
- Serued**, deserved, 866
- Sese**, 4567  
Represented by 'tenuit' in the Latin original. Perhaps we should render 'held.' Cf. Stratmann-Bradley, 'Saisen.'
- Sest**, ceased, 3372
- Set**, situated, 5410, 5412
- Sett**, sett þaim on pair knees, knelt. (Like Fr. *se mettre à genoux*)  
'The squyer set hym on his kne.'  
*Squyr of Louce Degre*, 115.  
Cf. 'þis godemaū sat adoun akne.'  
Rob. Glouc. *Chron.* 9768.
- Sett**, put, 590, 6652, 6750; turned, 6792; appointed, 2618, 3759
- Seyn**, afterwards, since, 3462, 7151, 7580; sone attir seyn, soon afterwards, 5442
- Seyn**, synod, 2706, 2727, 2740, 6465, 6489  
For various forms of this word in sixteenth and seventeenth centuries, see Index to *Durham Parish Boo'ls* (Surtees), s. vv. 'Seane,' 'Seing.' The editor now withdraws the note on p. 61, but the false etymology probably influenced the form of the word.
- Seys**, sees, 5380
- Sh-** (Sch-)
- Shaked**, shaken (used of fever), 5609  
'Y-schakyd and schent with the aksis.' Audelay's *Poems*, p. 47.



Shames deed, a death of shame,  
7829

Share, cut, (a rock) 2200,  
(one's throat) 7241 (Schare)

Shelds, shielded, 6120; sb., pro-  
tection, 7790

Shend, defend, 5985

'I shall shende hym agaynst all men  
so longe as I lyve, je le defendray,' etc.  
(Palsgr. v.) 'Let my simple purenesse  
Me from mine enemies shend.' (Stern-  
hold's Ps. xxv. 20.)

Shere, cut (reap), 179 (Share)

Shone, shoes, 4030

Shraue, confessed, 7081

Shrewdness, wickedness, 212,  
6329

Shrewed, cursed, 81; evil, 8354;  
wicked, 5079, 5749, 7742

Shrewes, bad men, 104, 115, 2591,  
2595, 2602, 3575

Si- (Sy-)

Sib men, kinsmen, 7713

Siker or syker, secure, sure,  
2420 and *passim*

The motto of Kirkpatrick of Close-  
burn is 'I se mak siker;' for its his-  
torical origin see the histories, s. a.  
1306.

Sikerly, surely, 2424, 4374, 4507;  
securely, 5720

Sikerness, security, 4336

Singlerte, solitude, 714

Sit, rest, 4336 (see note at 6241)

Sithen, afterwards, 1420, 1509,  
1683, 6969, etc.; since, 660

Sithes or sythes, times, 1027,  
1311, 1948, 3312, etc.

Skathe, harm, 2359, 5542

Skyre thursday, Maundy Thurs-  
day, 2277 n

Called Sky or Skies Thursday in the  
seventeenth century. See *Durham  
Parish Books* (Surtees), 229 n.

Slade, slid, slipped, 5456

Slak, valley (the deep gorge in  
which the Wear runs round  
Durham), 7418

Slake, appease (hunger), 1820;  
assuage (sorrow), 4657

Slang, cast, 2449

Slaw, slothful, 2407

Sledd, truck, 6001 n, etc.

Sleght, cunning, 1844, 5020

Slepyng time, see 3292 n

Sleuth, sloth, 1749, 2114

Slike, clay? so? 3898

For the possible adverbial use cf.  
'It was closed in such with the ayer.'  
*Virgilius*, in *Carisbrooke Library*, iv.  
225.

Slokyn, 'slake, quench, 287, 1916

Slongen, cast away, 4557

Sloughe, slew, 7795

Slyke, such, 401 and *passim*

Soc and sac

'Soc' (soca) is explained to be 'a  
liberty, privilege, or franchise granted  
by the king to a subject; also the area  
within which that franchise is exer-  
cised.' 'Sac' (saca), 'jurisdiction in  
matters of dispute.' (Stubbs, *Select  
Charters*, Glossary.)

Sodand, sudden, 297, 4173

Solace, enjoyment, 935; joy, com-  
fort, 6164

Solayn, solitary, 2708, 2723, 2900,  
3220, etc.

Sole, alone, 993

Some (see All); nane ne some,  
none nor any, 7183; some tyme,  
formerly, 7609, 7636

Sone, soon, 681, 1122, 4255

Sonn, son? 2068

'Goddis sond' = God's providence  
(cf. 'godsend') is so common a phrase  
as to cast suspicion on the reading  
'goddis sonn' in the text. (See Halli-  
well). Cf. also l. 1122.

Sonne sun, 2584

Sope, sup, 3065, 3301

Sort, chance, 5915

Sothe, true, 581, 1108, 5124, etc.;  
truth, 342, 860, 5126, etc.

Sothin, seethed, boiled, 3368

Soule, meat, 1299

'I ne haue neyþer bred ne sowel.'  
*Havelok*, 1143.

'Sool' or 'sowl' (O. E. *sufol*, Dan.  
*suul*), is anything eaten with bread  
as a relish. It has no connection with  
'soul' or 'saul' (of which Palsgrave  
gives *ame* as the French equivalent),  
the spongy flesh (lungs) in the back of  
a fowl. See Halliwell, and Peacock's  
Glossary.

Soun, sounds? 6848, 6951;  
sounded, 1056

Sounes, sounds, 1554 n

Sow or sowe. saw. 285, 875,  
1285, 1457, 3133, etc.

Spak, conversed, 1457

Sparde or spared, closed, shut  
up. 3847, 4123, 5067, 6766?

Spared, spare it? 6766 n

Sparpylled, dispersed, 7826

Speciale, intimate, 2610, 2979,  
7885

'Adew myne owne lady. Adew my  
specyall.' Song, 'Grene growith þe  
holy,' written by Henry VIII. Addl.  
MS. 31922.

Spede, prosper (intr.), 4507; help,  
3192, 7589

This old vb. survived in the causative  
sense until the last generation in

- country parishes in Lincolnshire, where, after the publication of banus of marriage, the clerk used to say in a high monotone, 'God speed 'em weel.' As sb. it occurs in a bell inscription very common in the sixteenth, seventeenth, and eighteenth centuries: 'JESUS BE OUR SPEED.' probably at first a pious ejaculation made by the bell-founder on tapping the furnace for the casting.
- Spedefull**, advantageous, 880, 1516
- Spell**, pronounces, 4309; spoke, 6067; speld, *id.*, 2916
- Spend**, make use of, 2718; employ, 2760
- Spens**, pantry, 1441
- Sper**, enquire, 300, 3239 (Spir, Spyr)
- Speryd**, asked, 2622; sought, 6166
- Spild** or **spilt**, ruined, destroyed, 108, 4906, 5195, 7064; slain, 6768
- Spir**, ask, question, 1085, 2614, 2622, 2698, etc. (Sper)
- Spirits**, breath, respirations, 6065
- Splent**, see 6320 n  
A more picturesque, if not more likely, explanation, is that the translator alludes here to the orthopaedic 'splent' called *serperastrum* by the ancient Romans (see Varro, *De Ling. Lat.* ix. 5). '*Serperastrum*, a swathing baude; a thinge bounde to childrens knees to make their legges straitte.' (Cooper, *Thesaurus*, ed. 1665.) 'Splints for broken legs, *serperastrum*.' (Coles, *Engl. Lat. Dict.*) 'Splent' may have been suggested to our translator as much by the literal likeness or supposed etymological relation between '*serperastrum*' and 'serpent' as by the convolutions of the linen roller.
- Sprete**, spirit, 3833
- Sprewland**, sprawling, 1957
- Spurned**, dashed, 4706; drove, 6796
- Spuyled**, despoiled, 7810
- Spylte** (Spild)
- Stabil** or **stable**, stablish, 2346; established, 3574  
'Also þus seiþ Poule, þat it is better to stable þe hert in grace þan in meytis.' *Apology for Lollard Doctr.* p. 91 (Camden Soc.). Cf. Hebrews xiii. 9 (A.V.)
- Stadd** or **stade**. bested, situated, 1119, 1718, 2097, 3366, etc.
- Stage**, something connected with a window, 4146 n  
'Litul John stode at a window in the mornyng,  
And lokid ferth at astage.'  
Hartshorne's *Ancient Metrical Tales*, p. 187.
- Stak faste**, stock still, 4768
- Stalde**, installed, 7946
- Stall**, place, 6994
- Standes**, stand ye, 2888
- Starke**, stiff, 926, 950
- Staunke**, pool, 2240; lake, 2982
- Stede** or **steed**, place, 240, 695, 767, 872, 946, etc.; (of the book) 3107
- Stedyed**, studied, 1440
- Stepdame**, father's wife, 753
- Stere**, stir, 80, 1224, 1621, 2157, etc.
- Sterne**, star, 405
- Sterk** (Stark)
- Stert**, start, short time, 509, 894, 2897, 4275, 6138, 6347, etc.
- Stert** started, 652, 6316
- Steu**, voice, 6408
- Stiff**, immovable, 7675
- Stile**, manner or matter of discourse, discourse, 4157  
'Than syne I haue here shewed un o yon the fyne or end of Breñius, I shal now r-tourne my style unto his brother Belynus.' (Fabyan, c. 31.) So Lydgate (Skeat, *Specimens*, iii. 28).
- Stirde**, exercised, 7072
- Stithe**, strong, 5005  
A. S. 'stið', *firm*. See Halliwell.
- Stok**, wood, 780
- Stont**, time, 1214, 3428, 3722, 5477 (Stound)
- Stonyed**, astonished, 1439, 5762, 6358, 7109
- Store**, supply, 1788
- Story**, history, 44, 492, 501
- Stound**, hour, time, 1229, 2624, 2851, 3722, etc. (Stont); see 8012 n
- Stour**, commotion, 111; struggle, 7452; turmoil, 6207; conflict, 2962 n, 3841, 4282, 4569; fit, 5374
- Stoure**, stake, 7177 n
- Stout**, proud, 550; bold, 1633, stern, 5338
- Strake**, struck, 4977, 6251, etc.
- Strange**, strong, 1741, 2962 n, 3644, 4569, etc.; severe, 2962, 7452  
'Strange stour' (see l. 2962) is the O. Fr. 'fort estor.'  
'N'en i a nul qui ja li faille  
En fort estor ne en bataille.'  
*Guillaume de Palerne*, 1918.  
Cf. 'Thi faughthe strongly to-gedere.' (Warkworth, *Chron.* p. 6.)
- Straytely**, strictly, 1372, 5022
- Strayter**, stricter, 1209  
'After the most straitest sect of our religion.' (Acts xxvi. 5.)
- Strekys**, stretches, 6706

- Strenkyll**, sprinkle, 3040, 3056  
 'Strinkle' is common in various dialects.
- Strenthe**, strengthen, 3727
- Stress**, distress, 136, 5982, 6196, 7839
- Stresse**, burst forth, 2128
- Streyn**, constrain, 6217, 6234 (cf. 6238), 7434
- Stroy**, destroy, 6732, 6755, 6855, etc.
- Struyd**, destroyed, 4892; struye, destroy, 4953
- Strynde**, strain, race, descent, 3, 588, 759; offspring, 221
- Strynde**, stream, 6675
- Stryst**, sad, 2809; cf. 1. 2852
- Styes**, *glossed* 'uphill paths,' 7221  
 Although 'stij' is connected with 'stien,' to ascend, it means any path: see Stratm.-Bradley.
- Stynt**, pause, 5527
- Su** or **sue**, follow, pursue, 1047, 2801, 4133, 4670; snand, following, 7395
- Suell**, increase, 4176
- Suelt**, died, 4078
- Suolnyd**, swollen, 4116  
 An anomalous form, with a double participial ending, as it were *swollen + ed*. Cf. Caxton, *Reynard*, p. 103 (Arber): 'A grete maister . . . taughted hym.'
- Supposyng**, supposition, expectation, 5049; purpose, 7624
- Supprie**, 'subprior,' 5203 n, 5319, 5417
- Supprys**, suppress, 4468; oppress, 1848, 2464, 4807, 4952, etc.; suppryst, out-aged, wronged, 5077
- Suppryse**, oppression, 6264
- Sure**, suyre, secure, 5548, 5550, 7175, 8040  
 'Make it [the sepulchre] as sure as ye can.' St. Matt. xxvii. 65.
- Suyle**, sully, dishonour, 4303, 4881
- Suyt**, seek, 3575
- Suyte**, pursuit, 4342; uniform, 2153
- Swa**, so, 1818, 2122, 7570
- Swarth**, thick skin, 2280  
 'The skin or tough rind of bacon.' Peacock's Glossary.
- Swelyed** or **swellyd**, swallowed, 734, 6859
- Swyne**, a pig, 2388  
 'Some words, originally neuter, take no plural sign, as in the oldest English: *deer, sheep, swine, neat.*' Morris, *Histor. Engl. Gr.* § 93.
- Swynk**, toil, 149
- Swythe**, quickly, 617, 737, 2122, etc.; al swythe, very soon, 475
- Sybb**, kinswoman, 3095
- Syde**, long, trailing, 6039  
 'Now wers men short and now syde.' Hampole, *Pricke of Conscience*, 1534.  
 'Item I bequeth . . . a syde russet gowen' (1546). Ripon Chapter Acts, 360.
- Syght**, sighed, 3420
- Syke**, such, 5117
- Syker** (Siker)
- Syn**, since, 1143, 1303
- Syn**, sinew, 4047  
 O. N. *stin*, Dan. *sene*.  
 'Syn and vayne,' siuew and vein, 4047, is a phrase like 'hair and hide,' 'stick and stour,' 'root and crop,' etc., expressing totality.
- Synnes**, sinews, 1073, 6076, 6142
- Syre**, master, 72; father, 1360; lord, 689; knight, 4845
- Ta**, take, 2408
- Ta**, *þe*, the one, 5969 (see Tane)
- Taght**, taught, 1831
- Take**, grasp, 4656
- Tak kepe**, take heed, 2144
- Takenyng**, token, 685, 1123; indication, 5851
- Takes**, take ye, 3436, 3935
- Takyn** token, sign, *passim*—e.g. 1436, 2976; vb., betoken, 705
- Talde**, foretold, 986; told, 1345, 3086
- Talent**, disposition, 5090
- Tane**, taken, 928, 3526, 3543, 3729, etc.  
 Cf. note at 'Ety'n.'
- Tane**, *þe* (O.E. *þæt an*), the one, 888, 899, 3696, 7353 (see Tøþir)
- Taryed**, annoyed, 6321
- Tase**, takes, 366
- Teche**, direct, 6659 n  
 'Bot a fysshier iu the ceē  
 He bad hym, þar charyte,  
 He shulde hem teche to sum ryuere.'  
*Alisaunder*, 5218 (Weber).
- Teche**, fault, 5566  
 Properly mark, stain. See 'Mysteche.'
- Teend**, tithe, 5438
- Tell**, speak, 3004
- Telled**, spoke, 1534; teld, told, 8306; tellit, told, 1787
- Tene** (?), grief, 4526; tene and tray (or 'tray and tene'), grief and vexation, 112
- Tent**, heed, 693, 1484, 1670, 2859, etc.; care, 1337
- Tente**, intention, 18
- Tentis**, attend, 2418

- Text**, *textus*, book of the Gospels, 4431, 5118, 6800
- þa**, those, 2211, 2399, 2587, etc.
- þaas**, those, 2473; **þaes**, *id.*, 5109
- þaim**, themselves, 1738, 2456; to them, 556, 5482, 6507
- Thak**, thatch, 1289, 1294, 2368, 7649
- þan** or **þen**, then, 1103, 1196, 1409, etc.
- þan** and **þan**, now and then, 1467, 1502, 1993, 3714, etc.
- þan**, when, 5174, 6564, 6584
- Thank**, good will, 2307, 2753  
In the *Ayenbite of Inuyt* the *Ave* begins: 'Hayle Marie of þonke uol.'
- Thar**, him, he need, 2486
- þar**, there, 1409
- þare**, where, 3913, 4380, 4513, etc.
- þare**, their, 5621
- þare away**, that way, 5102  
'That away' = 'that way' in some dialects.
- þar** till, thereto, 2594
- þarto**, also, 4625, 5054; besides, 7715
- þas**, those, 3135, 7679
- þat**, that which, 2721, 5403, 8125 n; so that, 2114, 5226, 5256, 5529; to that extent? 6279; error for **þar**, 1216, 4747  
'I am possess'd of that is mine.'  
Shakesp., *Much Ado*, i. 1.
- þe**, that man, 5626  
'þe þat godes mylce [mercy] sekþ  
iwis he hit may fynde.'  
*A Moral Ode*, 215 (Skeat, *Spec* i. 208).
- The**, thigh, 1525, 5837; attr. 5849  
Rimes with knee in Yks., etc., still.
- Thekyd**, thatched, 2218, 7649
- þen**, thence, 3432, 4382
- þere**, these, 4457, 7783
- þeþin**, thence, 518, 2162
- Thewed**, mannered, 3124
- Thewes**, manners, 116, 251, 4804, 7704
- þeyn**, thence, 834, 1422, 2372, 3461, 3520, etc.
- þik**, frequent, 8319  
Cf. 'God giffe him sorow thikke!'  
*Soudone of Babylone*, 2262.
- Thing**, property, 8361 (see All thing)
- Think** (him), seemed to him, 3294
- þir**, these, 174, 709, 1560, 1685, etc.
- þis**, these, 623, 4377, 5151, 7934
- þof**, though, 1983
- þof** all, although, 107, 163, 453, 600, etc.
- þole**, endure, 111, 206; thole, *id.*, 140, 384, 1326, 3390, etc.; suffer. allow, 8062
- þon**, you? that? 661 n  
Should probably be read þou; see the note.
- Thra**, vigorously, 6032
- Thrafe**, throve, 7203
- Thraly**, eagerly, 5705
- Thret**, dispute, 7110
- Thrift**, success, 4462; profit, 4870
- Thrist**, trust, 4546 (see Wharth)
- Thrus** house, giant's cave, 2180 n
- Thryng**, press, 5259
- Thyg**, beg, 3565
- Thyn**, clear, 3127, 4136; scanty, 5264  
'þe water of baptyem clere and thyne.'  
*Religious Pieces from Thornton MS.*  
(E. E. T. S.), p. 67, l. 276.
- Tide**, time, 1391, 2002, 4928, 5051
- Til** or **tille**, to, 188, 312, 614, 2676, etc.
- Tite** or **tyte**, quickly, 1322, 1365, 1916, 2756, etc.
- Tithings** or **tithands**, tidings, 5151, 7802
- To**, towards, 1183; going to? at? 7019; until, 1484, 2277, 4234, 6568, etc.; as to, 5984; as, 5396; thereto? 8335; for, 556, 989, 1822, 4486, 7490, 7560; too, 2150, 3947, 8335?
- Tofalles**, lean-tos, penthouses, 7651
- Toghe**, tough, 6004
- Take**, accepted, 4567; might take, 6099
- Tome**, empty, 3181
- To morne**, to-morrow, 1276, 2873, 3261, 4472, 4488  
Still so used in W. R. Yks., 'to morn at neet' being the local expression for 'to-morrow night.' 'Morn' is a shortened form of 'morwen.' Our ancestors could say 'to-day by the morow' = this morning (Caxton, *Reynard*, p. 55, ed. Arber), also 'yester merow' (ib. p. 54). 'To-morrow morn' is really 'to morrow morrow,' a wonderful pleonasm.
- Tonge**, power of speech, 1542; language, 6709
- Tope**, tuft of hair, 4426  
Cf. 'Brutes tok hym by þe top,  
& seide, Hedles schal þou hop.'  
R. of Brunne, *Chron.* 1079.  
In W. R. Yks. a woman's 'false front' is called a 'toppin'.' 'Him as turn'd t' nat'ral 'air grey can turn toppin' grey,' said a prudent matron when advised to wear one.
- Topir**, þe (O.E. *þæt oðer*), the other, 888, 900, 5972, 7359; after 'Ta,' and 'Tane,' q. v.

Torne, turn, 1500  
 To schote, project ? 2434 n  
 Tourment, tormented, 4863, 7412  
 Towarde, subject to ? 4996 ;  
 belonging to ? 7989  
 Trace, track, 1500 ; footprint,  
 1435 ; footsteps, 2348 ; steps,  
 3284, 3394, 4392, 4914, 6450  
 Traiste, to truste, 1774, 1802  
 Trappe, entrapped, 7188  
 Trauailde, travelled, 1411, 5601 ;  
 tormented, 1938, 1984, 3810  
 Trauel, afflict, 1994, 3804  
 Trauel or trauaile, labour, 2310,  
 3577, 3583, 4183, etc.  
 Tray, vexation, 112 (see Tene)  
 Trayne, treachery, 5926  
 Trayst, trust, vb., 446, 454, 4636,  
 4950, etc. ; sb., 1892, 3136, 4626,  
 etc. ; adj., sure, 4492  
 Tre, beam, 2414, 2436  
 Trete, hold counsel, 3683  
 Trety, delicate, refined, 7362  
 Triste, trust, 6767  
 Tristily or trestely, sadly, 2852,  
 4408, 5642  
 Tristy, trusty, 7676, 7806  
 Trouthe, belief, 6419  
 Trowe, believe, 318, 338, 370, 465,  
 569, 721, 1188, 1313, etc. ; give  
 credence, 1544 ; expect, 2954  
 Trus, pack off, 882, 4651, 5311,  
 6003, etc. ; trusse, packed, 7376  
 Tryde, choice, 6988  
 Tryst, sad, 2473, 6741 ; trystenenes,  
 sadness, 7494  
 Turned, returned, 6142  
 Twynne, divide, 6305, 6704  
 Tyd, happened, 7748  
 Tynt, lost, 7158  
 From 'tinen,' O. N. 'týna,' lose. See  
 Stratm.-Bradley.  
 'Lyghtli þey wyne, lightly þey  
 tyne.'  
 Robert of Brunne, *Chron.* 4514 (Rolls).

Tything, tidings, 7444

Uggyd (refl.), shuddered, 5360 n ;  
 dreaded, 7069  
 Umbylapp, surrounded, 297  
 Umbysett, beset, surrounded, 5221  
 Umby think, bethink, 2994  
 Umstont, sometimes, 3323  
 Unbowsomnes or unbuxomnes,  
 disobedience, 3351, 3377  
 Uncely, unhappy, 4845 (cf. Sele)  
 Undir ane, together, 2027 n  
 Undo, unfold, explain, 680  
 Undyseeded, untroubled, 6881  
 Unethys or unnethys, not easily  
 (un-eðes), hardly, scarcely, 1895,

2373, 3525, etc. ; unnethis, *id.*,  
 3905 ; unnes, *id.*, 282, 1689, 3525  
 Unfayne, sorry, 1434  
 Unkepyd, unprovided for, 514  
 Unready, 8270 n, the ordinary so-  
 briquet of Æthelred the Second

Professor Freeman thinks it must  
 mean 'lacking *rede* or counsel,' refer-  
 ring to Walter Map (*De Nugis*, 199),  
 who calls him 'Edelredus, quem  
 Anglici consilium [*insilium* ?] voca-  
 verunt, quia nullius erat negotii.'  
*N. C. i.* (1877), 261 n. Speed says of  
 Æthelred : 'Hee was a man neither for-  
 ward in action, nor fortunate in pro-  
 ceedings, and therefore commonly  
 called the Vnreadie.' (*Hist. Gt. Britain*,  
 1632, 358.) Baker's *Chronicle* (1674),  
 p. 12, says, 'which king by reason of  
 his backwardness in action, was com-  
 monly called the Unready.' There is  
 nothing of this in Fabian, 1559 ;  
 Grafton, 1569 ; or Foxe, 1583. Wil-  
 liam of Malmesbury mentions the  
 English surname of Edmund 'Iron-  
 side,' but not 'the Unready.' He tells  
 us that St. Dunstan, in an outbur-  
 st of passion when Æthelred fouled the  
 font at his baptism, exclaimed : 'Per  
 Deum et Matrem ejus ignavus homo  
 erit.'

Unthanked, hir, against her will,  
 201  
 Un-thewed, unmannerly, 5080  
 Unto, towards, 1183, 8127 n  
 Unwyse, unwitting ? 2697  
 Unyons, onions, 3520  
 Up-rayde, upreared, 8016 ; cf.  
 7638  
 Us, ourselves, 1782  
 Use, to practise, 2724, 7506 ; to  
 take the consecrated elements,  
 7058 n, 7069, 7074 (see Uyse)  
 Utmaste, outermost, 3909  
 Uyre, chance, 7176 n  
 Uyse, make use of, 1098, 3706 ;  
 uysit, used, 7008

V *vocalis* (see U)  
 Vale, went down ? availed ? 4261  
 Vayne, vein, 4047 (see Syn)  
 Verrament, truly, 7858  
 Verray, true, 1247, 4204  
 Vestment, episcopal garments,  
 6247  
 Vilany, disgrace, 219, 7490 ; ill-  
 usage, 1164, 5976  
 Voutrys, adulteries, 5142  
 Vyre, Vyse (see U)  
 Vysage, face, 4145

Wa, woe, 4850, 5627, etc. ; see 816  
 Wake, watch, 1215, 1227, 1373,  
 2287, etc. ; be awake, 2791  
 Wakis, watch ye, 2888, 2892

- Wakyn**, wake, 2118, 2119  
**Wan**, won, took, 5554; got, 5877, 8073  
**Wandes**, wattles, 6900  
**Wand kirk**, the wattled church, 6125  
**Wand vp**, hoisted (by means of a winch?), 5879  
**Wane**, dwelling, 490, 2231, 3616, 4289, etc.; house, 2028, 2402; monastery, 2028, 2514; bishop's see, 1910, 6582; royal residence (*i.e.* kingdom), 2674  
**Wane**, chance! 7779  
     'Won' or 'wone' often corresponds to *course* or *alternative* 'Ipomydon saw non othyr wone.' (*Ipom.* 2050.) In Stratmann-Bradley, a similar passage is quoted from Rob. of Gloucester, s. v. 'Wan' ('þo he si non oþer won'), and 'won' glossed *chance*.  
**Wanerand**, wandering, 7240  
**Wangel**, Gospel, 6800, 6811  
**Wappid**, wrapped, 365  
**War**, wa-, 5578; (who) was? 2697, wary? 2697 n (see Warr)  
**Warayn**, warren, 6907  
**Warde**, guarded place, 5263, 5546  
**Warde**, in the direction of, 7791  
**Ware**, *pus*, matter, 3494  
**Ware**, spring, 2315  
**Ware**, were, 4589, 4597, 5057, 5630, etc.; was, 3642  
**Wark**, fabric, 5814  
**Warlowes**, warlocks (impious ones), 4544, 4850  
**Warly**, warily, 2941  
**Warne**, forbid, 4307  
**Warnestore**, provision, 5420  
**Warr**, worse, 5344, 5807  
**Warr**, aware, 1080, 3193; cautious, 2909  
**Warysoun**, endowment, 8196  
**Was**, were, 917  
**Wate**, wot, know, 332, 1432, 1489, 1579, 1983, etc.; knowest, 863  
**Wath**, ford, 5757  
**Wathe**, danger, 1996, 6037  
     At 1996 adjectivally = perilous.  
**Wax** or **wex**, grew, became, 1456, 2549, 7787; increased, 3514  
     In the first of these senses very frequent in the Bible; in the second surviving in 'the waxing and waning of the moon.'  
**Ways**, means, 3246  
**Wayt**, watch, 1698; watch for, 3761  
     Hence the 'waits,' who go about during the night at Christmas time. One of the old towers at New castle, at which they met, was called 'The Waits' Tower.'  
**Wayuand**, letting go, 5793  
**Wayued**, wavered, tossed, 4721  
**Wede**, garment, 812, 1082, 6548  
**Wedir**, weather, 805, 1738  
**Weelde**, possession, 7115  
**Weld**, wields, 461; possessed, 932; enjoy, 1001; use, 1072, 3074 (Welyd)  
     The primary meaning of 'welden' is to govern, have power over, as in l. 4008.  
**Welde**, possession, 1202  
**Wele**, right, 475; well, 1072  
**Wele wars**, far worse, 6258; wele þe aught, see 3303 n  
**Well**, bubble, 3371  
**Welyd**, wield, use, 2064  
**Wenand**, thinking, 287  
**Wend** or **wende**, weened, thought, 285, 319, 1135, 1603, etc.  
**Wende** or **wend**, proceed, go, 94, 176, 253, 458, 1135, etc.  
**Wendis**, go ye, 3342  
**Wene**, (they) thought, 3881; think, 6044; suppose, 7328  
**Went**, gone, 1271, 4382, 5239, 6813; went by, transgressed, 7167  
**Wer**, worse, 8158 n  
**Werde**, fate, fortune, 1184, 1487, 4582, 4680, 5459  
**Were**, war, 5225, 6874, 6883  
**Werk**, see Hedewerk  
**Werkenes** (miswritten for wrerings?), achings, pains, 2547  
**Werstild**, wrestled, 943  
**Wery**, weary, 5185  
**Weryd**, cursed, 203  
**Weryd**, warred, 8156  
**West land**, the mainland to the west of Lindisfarne, 3488  
     'West' may be an inaccuracy for 'nest,' *near. st.* The Latin is *ad proximum litus*, both here and at l. 4473, where the translator's rendering is 'to be next lande.'  
**Wete**, know, 3264, 3758  
**Wetys** or **wetes**, know ye, 3695, 4840  
**Wex** (Wax)  
**Weyued**, wavered, tossed, 4703, 4721  
**Whaes**, whose, 3875  
**Whaked**, quaked, 3235; see 3243, 3249, 5770 (Whoke)  
**Whare**, whither, 1830; whare and whare (see Ay whare)  
**Whare**, whether, 6705  
**Wharte** or **whert**, sound health, 1979, 2967, 3265, 3784, 3851, 3958, 4769, 8044; healthy, 4215

- Wharth**, shore, 5717 n, 5797, 5799  
 The proper spelling is 'warth.' Cf. *Allit. Poems*, C. 339 :  
 'þe whal weideȝ at his wylle & a waȝþe fyndeȝ,'  
 i.e. the shore or 'dry land' on which to vomit out Jonah. The scribe uses *h* superfluously elsewhere (e.g. 'babyde,' l. 1269), like the prototype of *lunch's* 'Arry satirised by Catullus :  
 'Chommoda dicebat, si quando com-  
 moda vellet  
 Dieere, et hinsidias Arrius insidias.'
- What**, whatever, 2139; partly, 5025, 5897  
 'What by force, what by policy, he had taken from the Christians above thirty small ca-ties.' Knolles, quoted in Webster-Mahn, s. v.
- Whatkyn**, what kind of, 4113, 7906
- Whayntys**, cunning, 1940, 2463 (Quayntys)
- When**, whence, 3269, 4442, 5904
- Whene**, queen-consort, 170, 171, 175, 2838, 2869; queen-mother, 257, 324, 361
- Whert** (Wharte)
- Wheyn**, whence, 5340
- Whhipp**, instant, 4577 (see While whip)
- Whik**, quick, alive, 717, 874, 4886, 4955, etc.
- While** or **whils**, until, 182, 320, 511, 612, 1042, 1276, 1279, etc.; while, 6286 (see Flode-while)
- While whip**, short time, 3374 n
- Whoke**, sb., quake, fear, trembling, 7073 (Woke)  
 'Til thou turn aȝeyn in quake  
 To that erthe thou were of-take.'  
*Cursor Mundi*, quoted by Halliwell.
- Whrassid**, wrested, 6041
- Wi-** (Wy-)
- Wight**, active, 3644
- Wild**, furious, 1870
- Wilfully**, willingly, 5116, 5210  
 'Do of thy clothes wilfully, or thou shalt agayne thi wille.' *Gesta Romanorum*, p. 328 (Madden).
- Will**, astray, 184
- Win**, joy, 3888, 5999
- Wirke**, build, 7630, 8004, 8018
- Wirschip**, honour, 1582, 2666, 3289, 5710, 6904; reverence, 3626, 3938, 5573
- Wist**, knew, 414, 1583, 3045, 6775; showed, 1547; bethought, 5333
- Witen**, known, 5124
- With**, by, 1282, 2192 n, 2302, 2432, etc.
- With**, when, 1685 n  
 Cf. 'With that all syruee in the church was done,  
 These wyues homeward dyd take the waye.'  
*The Proude Wyues Pater Noster*, 305.  
 Cf. also *Tale of Beryn*, 1139 (Chaucer Soc.).  
 The temporal force of 'with' is further shown in the phrase 'with that' = thereupon, instantly.
- With oute**, outside, 2179  
 'Jesus . . . suffer d without the gate.' Hebrews xiii. 12. So, elliptically, in 'Bishopsgate Street Without.'
- Withouten**, except, 6176; without, see Lese
- Witt**, know, 1200
- Wittand**, knowing, 366  
 'Wittand his moder,' his mother knowing, i.e. with her knowledge. See *Corrigenda*.
- Witte**, judgment, 1410; consciousness, 6047
- Witterly**, clearly, 5463
- Wod**, timber, 6914
- Wode**, mad, 1977, 3827, 5080, 5313
- Wodeman**, madman, 5068, 5362
- Wodenes**, madness, 1968
- Woke**, quaked, 7455
- Woke**, wcek, 1546, 1636, 6565
- Won** or **wonne**, dwell, 454, 2306, 3913; wond or woned, dwelt, 3181, 5334; wonand, dwelling, 16, 960, 2028
- Wondir**, wonderful, 686, 5459
- Wonn**, gone, 5766
- Wonn**, accustomed, 2724, 4126, 6058
- Wonn**, wont, habitude, 6058
- Wonyng**, dwelling, 2194; attr., 932, 1496
- Worship** (Wir )
- Wraght**, put, 5817 n
- Wrake**, vb., avenge, 4830; sb., vengeance, 4978, 5012, 5739
- Wrayste**, wrested, 3828
- Wreeke** vs, avenge ourselves, 5072
- Wreke**, penalty, 5024  
 'Quheu he [Belshazzar] persavit the fingers on the wall  
 Wryting his wrak for his un-  
 uprightnes.'  
 David-on, in Rogers's *Three Scottish Reformers*, p. 90.
- Wroght**, made, 1452; wroȝt, worked, 7960
- Wrokyn**, avenged, 7202
- Wyfe**, woman, 1277, 1707, 1937, 2010, etc.  
 There is a play on the word in the following :  
 'And saye thou has a leve wyfe,  
 A lemman that hys nouȝt thy wyfe.'  
*Seven Sages*, 2965 (Wright).

- Wyght**, beings, creatures, 1216, 2416; person, 4324  
**Wyle**, artifice, 6306  
**Wyn**, joy, 3888, 5999  
**Wyn**, obtain, 1496; reach, 1689, 5902; get away, 4856, 5018, 5034, (transitively) 5318; departs (out of sin), 5041  
**Wys**, wise, manner, 7558, 7705  
     In Dutch 'tune' or 'air.' Thus (heading a Salvation Army song): 'Wijze: *De Nederlandsche Vlag.*'  
**Wysse**, inform, 2633  
**Wyte**, blame, 2598  
**Wytte**, know, 1991
- Yat**, poured, 3836  
**Yate**, gate, 1231  
**Yhode** or **yode**, went, 643, 2787, 4290 (**ȝode**)  
**Yles**, aisles, 5263  
**Ymang**, among, 5646 (see **Ilk** ane)  
**Y-midde**, amid, 7794  
**Ynes**, lodgings, 2844  
**Y-new**, enough, 1318, 2921  
**Yrayn**, spider, 2646  
**Yres**, Irish, 64, 653  
**Yrke**, tired, 2506, 3770; weary, 4054, 5558, 7520; troubled, 4816, 6357; loth, 3232; be weary, 2656
- Ywis**, forsooth, 4609
- ȝa**, yea, 3303, 3423, 7421  
**ȝates**, gates, 1339, 5067, 5819, 8126  
**ȝe**, for **þe**, 1491 n  
**ȝede**, went, 1791, 3024, 3488  
**ȝelde**, yielded, 1244; give up, 5696, 7479  
**ȝelpe**, yelp, call, 4697, 5772  
**ȝeme**, heed, 582  
**ȝemed**, cared for, 2819, 8249  
**ȝeng**, young, 591  
**ȝerned**, desired, 6654  
**ȝett**, cast, 467, 6021, 6022; pour, poured, 2789, 3861, 4311, 7070; by **ȝett**, bedrenched, 4719  
**ȝing** or **ȝyng**, young, 7265, 6878  
**ȝistreuen**, yester even, 7426  
**ȝit**, yet, 582, 3367, 3841, etc.  
**ȝode**, went, 1101, 1324, 1523, 1638, etc.; (to sleep) 3347  
**ȝole**, Yule, 1732, 2901, 2912, 3920  
**ȝone**, yon, 1808, 1813, 3339, 4043, etc.  
**ȝow**, you, 1848, 1849; yourselves, 3689  
**ȝowled**, yelled, 5088  
**ȝyt**, yet, 306



# INDEX VERBORUM TO SHORT LIFE.



B. = Bodleian MS. 'Cf.' is a direction to words in the main Index.

- Ac, but, B. 10  
A-fongue, take, 34  
A-hei<sub>3</sub>, on high, 46  
Ake, but, 46, 98  
Al one, alone, by himself, 86 (cf. All ane)  
Al-so, as, 100  
An hei<sub>3</sub>, on high, 32  
Are, ere, 57, 92 (cf. Are while)  
A-<sub>3</sub>e, again, 94  
A<sub>3</sub>ein, back, 75 (cf. Agayne)
- Bachouse, bakehouse, 73  
Bad, begged, asked, prayed, 70 (cf. Bade)  
Bede, begged, asked, prayed, 10 ;  
beden, 3rd pl., *id.*, 66 (cf. Bede)  
Bei<sub>3</sub>e, both, 19  
Beo, infin., bc, 84  
Beye, both, B. 17  
Bone, petition, 108 (cf. Bone)
- Cam, auxil., did, 5  
Caumbre, room, 81  
Charite, par, for charity sake, 66, 70  
'The lady prayed him blith to be  
And eit gladly par charite.'  
*Seuyn Sages*, 3253 (Weber).  
Cf. 'Madame, he sayd, God you saute!  
Atte your gate gestis ye haue,  
Strange men as for to see,  
They aske mete for charyte.'  
*Ipomydon*, 257.  
A meal or repast was called a *charity*:  
'þus maydenys mekelyche þo hym be-  
sou<sub>3</sub>t  
W<sup>t</sup> hem to take þcre charyte.'  
*S. Editha*, 996.  
Cf. Ducange s. v. 11, 13.
- Couþen, 3rd pl., could, 15 (cf. Couthe)  
Crupel, cripple, 44
- Dede, work, B. 8 (cf. Dede)  
Deis, dais, 71 (cf. Desc)  
Del, ech, every bit, 97 (cf. Dele, ilka)
- Deol, sorrow, 12, 16 (cf. Dolc, Dule)  
Doute, fear, 40 (cf. Doute)  
Dude, did, 99
- Ei<sub>3</sub>teteope, eighteenth, 3 (an error: see note)  
Eolde, age, 29 (cf. Elde)
- Feblesse (Fr. *faiblesse*), feeble-  
ness, weakness (cf. Febill)  
Fette, fetched, 72 ; fetten, infin.,  
fetch, 74 (cf. Fet, Fotte)  
Fol, fool, 34 (cf. Fole)  
Fond, found, 75 (cf. Fon', Fun)  
Fore, way, 77 (cf. Fare, journey)  
For-helde, concealed (cf. Hilde)  
For-sok, refused, 11  
'Alle the Wōmen there ben cōmoun,  
and thei forsake no man. And thei  
seyñ, thei synnen, 3if thei refusen oñy  
man.' Maundevile, p. 179.
- For-to, until, 88  
Fram, from, 96 (cf. Fra)  
Freond, friends, 27
- Gede, went, B. 69  
Geme, same as <sub>3</sub>eme, B. 9  
Gist, guest, 61, 69 (cf. Gestis)  
Gistingue, hospitable meal (cf. Gestening)  
Gon, infin., go, 5  
Grei<sub>3</sub>, grey, 35  
Guod, good, 8 ; sb., 54
- Hei<sub>3</sub>, Hei<sub>3</sub>e, high, 32, 71 (cf. Hey)  
Heold, held, kept, 37  
Heom, them, 34, 49  
Heore, their, 14, 60  
Heued, head, 22 (cf. Heued)  
Hiendi, courteous, gracious,  
gentle, 69 (cf. Hcnde)  
Him þou<sub>3</sub>te, it seemed to him (cf. Him þoglit)  
Hire (for here), their, 67

Hond, hands, 67; hondene, *id.*, 71  
(cf. Hēnd)  
Ho-so, whoso, 34  
Hostiler, guest-master, 61 (cf.  
Hostiler)  
Huy, they, 10, 15, 63, 92

I-, verbal prefix (O. E. *ge-*), 1, 11,  
42, etc.  
I-beo, been, 62  
Ich, I, 33  
I-liche, alike, 16  
'pat water of baþe [Bath] is þat on  
þat enere is iliche hot.'  
Rob. of Glouc. *Chron.* 152 (Rolls).  
I-porueid, provided, ordained, 22  
(cf. Puruayde)  
Is, his, 27, 77  
I-saiþ, saw, 11  
I-seiþ, saw, 31, 45  
Iuys, juice, 52  
I-werth, became, 44

Kov, cow, 51

Lengore, longer, 34 (cf. Lengar)  
Lere, teach, 102 (cf. Lere)  
Lete, leave, 92; lette, *id.*, 26 (cf.  
Lete)  
Leue, permit, B. 93 (cf. Leued)  
Leue, dear, 7 (cf. Leue)  
Liet, let, caused, 47  
Lore, learning, 27 (cf. Lare)  
Loreins, reins, 48  
Louerd, Lord, 56  
Luyde, the 'loud' month, March,  
106 n.  
Luyte, little, 5 (cf. Lyte)

Mauden, 3rd pl., made, 36  
Me, men, B. 21, 87

Used as an indef. pron., like Germ.  
*man*, Fr. *on*, with a vb. in the singular.

Mes, dishes, 68

This seems to be the sense here; but  
'mes' often means a repast, dinner:—  
'And als tite als the mes was done,  
Than was thare made grete mene-  
strely.'

*Seuyn Sages*, 3362 (Weber).

'Ne fleshe he was wont to fede  
It shalle be wormes mese.  
Your dede is wormes coke.'

*Towneley Myst.* p. 324.

Moten, 3rd pl., may, 108  
Myd, with, B. 4, 29

Nam, took, 36, 70 (cf. Name)  
Nas [ne-was], was not, 59, 66

Nathþeles, not the less, 46

Neiþ, nigh, 88

Nelle [ne-wille], will not, 33, 34

Cf. the proverbial expression, 'Will  
he nill he.'

Nim, take, 51 (cf. Nym)

Nolde [ne-wolde], would not, 26

Nomen, 3rd pl., took (cf. Nome)

Nouþe, now, 34

Nouþt, not, 75 (cf. Noght)

Nusten [ne-wusten], 3rd pl., wist  
not, 23

Nys [ne-is], is not, B. 8

Nys [ne-wis], knew not, B. 21 n

O, one, 51

Of, from, out of, 91, 106 (cf. Of)

Of-serued, deserved, 28

'As he it adde of serued, ynou he adde  
of wo.'

Rob. of Glouc. *Chron.* 2699 (Rolls).

On, a, 22

Onder-fongue, receive, 61

Onder-þat, understood, 97

'þo þis king it vnderþet þat þis folc  
þus com,

He bileued is sacrefize & is folc wiþ  
him nem.'

Rob. of Glouc. 1782 (Rolls).

Op, up, 87

Ore, our, 56, 99

Ore, favour, grace, 28

'Ich haue siked moni syk, lemmon, for  
þin ore.'

[I have sighed many a sigh, dear one,  
for thy favour.]

Böddeker, *Altengl. Dichtgn.* p. 174.

Oþur, or, 38

Ouer-al, all over, 92 (cf. Our all)

Ouþt, aught, 62

Proute, proud, 48

Radde, pret., read, 95

Rede, sb., counsell, 9; vb., advise,  
45 (cf. Rede)

Reulich, piteous, 16 (cf. Reuly)

Siche, vb., sigh, 15, 25 (cf. Syght)

Smal-Ache, smallage, 52 n

Smul, smell, scent, 80

Snovþ, snow, 77

Soþe, true (cf. Sothe)

Stounde, little while, 49 (cf.  
Stound)

Stuyrne, stern, 66

Swyþe, swyþe, very, 37, 44, 102

Swyre (for swyþe), very, B. 13 n

þane, accus. masc., that, 50;  
 þanne, *id.*, 42  
 þare-of, therefrom, 89  
 þare-out, outside, 77  
 þei, though, 50, 54  
 þench, think, 8  
 þeosne, this, 79  
 Old accusative:  
 'Forþam ys se æcer gehaten... blodes  
 æcer... oð þysne dæg.' *A. S. Gospels*  
 (ed. Thorpe), Matt. xxvii. 8.  
 'þis heiȝe man was ibrouȝ stille in to  
 þe bour  
 þo was þe king yarmed [armed] þat  
 het elidour  
 & þisne heiȝe man igrop & swong  
 him aboute.'  
 Rob. of Glouc. *Chron.* p. 808 (Rolls).  
 þey, though, B. 58  
 þiȝ, thigh, 43 (cf. The)  
 þo, then, 25, 82, 101, 103, B. 28  
 þo, when, 11, 29, 36, etc.  
 þoruȝ, through, 108  
 þouȝte, seemed, 5, 57 (see Think)  
 þusse, dat., this, 23  
 To, too, 34  
 To-swal, greatly swelled, 41  
 Tweie, two, 91  
 Vp, upon, B. 72

Weilawei, exclamation of sor-  
 row, 17

O.E. *wá lá wá*, lit. wo! lo! wo! Cor-  
 rupted into 'wellaway' and 'welladay.'

Wende, went, 79, 89; wenden,  
 3rd pl., *id.*, 93 (cf. Wende)

Wenden, 3rd pl., wened, 96 (cf.  
 Wend)

Weopen, weep, 13, 17, 19, 25

Werne, refuse, 65 (cf. Warnc)

Wite, keep, tend, 33, 34

Wohem, who them, B. 32

Wurche, do, practise, 21 (cf.  
 Wirke, Wraght)

Wuste, kept, 102

ȝaf, gave, 71

ȝeme, heed, 9 (cf. ȝcme)

ȝeode, went, 7, 73, 87, 95 (cf.

ȝode)

ȝeorne, eagerly, briskly, 95

ȝit, yet, B. 2

ȝwane, 22, 85

ȝware, where, 78

ȝwetene, wheaten, 52

ȝwodere, whither, 23

ȝwyle, while, 3



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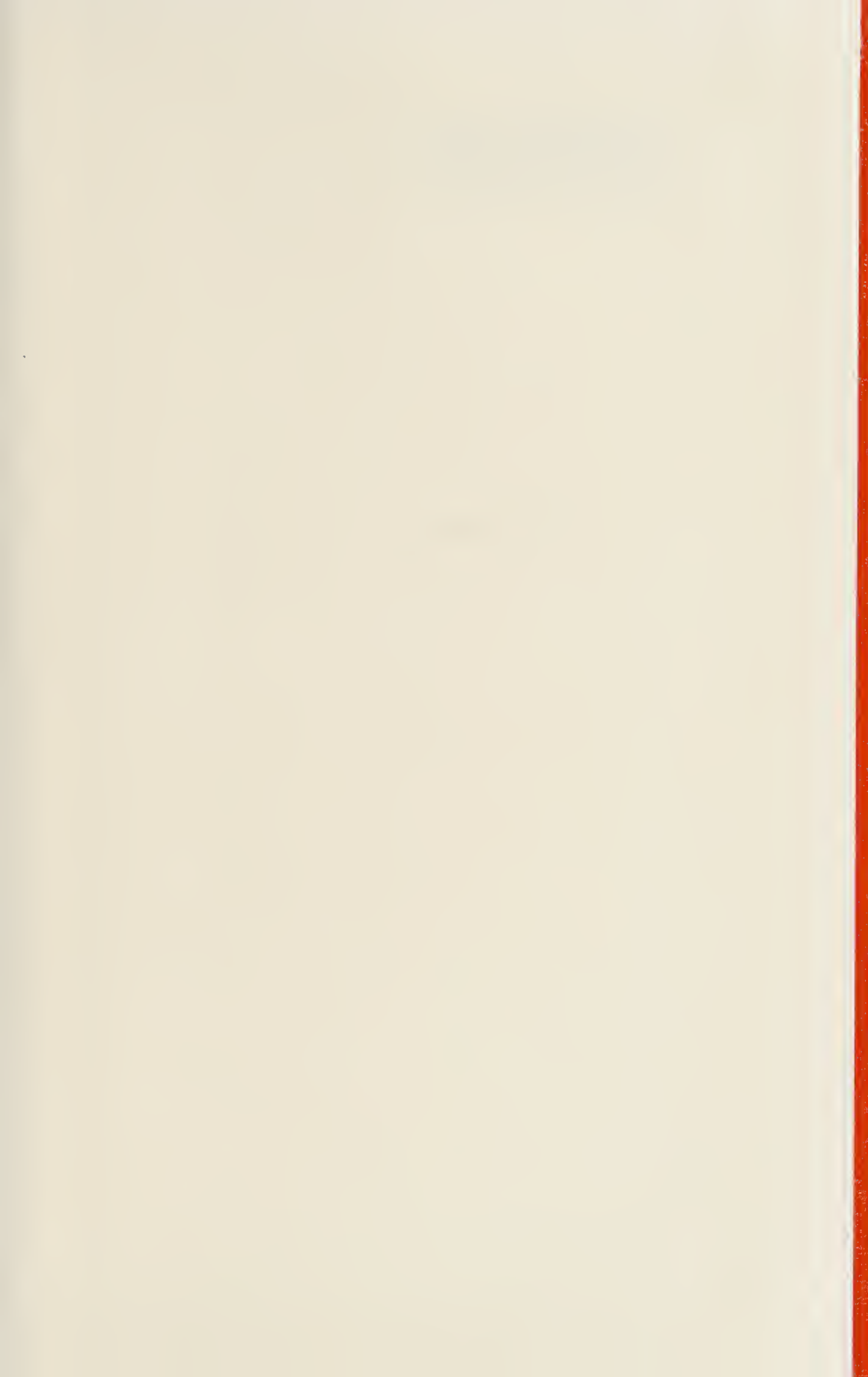
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